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ART. I. *The History of the Rise, Progress, and Accomplishment of the Abolition of the African Slave-Trade by the British Parliament.* By Thomas Clarkson, M. A. 8vo. 2 Vols. About 580 pp. in each Volume. 1l. 4s. Boards. Longman and Co. 1808.

NEXT to that divine self-complacency, and that extatic delight, which are diffused over the virtuous mind by the successful issue of its own pure and benevolent exertions, is that pleasure which every other truly good man will receive from surveying such triumphs of virtue, and contemplating the noble termination of its labours. Of this latter kind of satisfaction, the pages of the volumes before us are calculated to afford their readers a large portion; and if they envy Mr. Clarkson *his* enjoyment, which must be of a more sublime description, they will be forced to acknowlege that it is a reward to which he is completely intitled. Never, surely, in modern times, has the Christian character appeared to more advantage, than in the account which this gentleman has given of his exertions for effecting the abolition of that detestable traffic, called the African Slave-Trade; and we feel it to be an imperious duty to offer him the tribute of our praise in terms of the warmest enthusiasm. Instead of requiring from him an apology for his egotism, we value—we *applaud*—him for it; and we only wish, for the credit of our common nature, that more such egotists would call for our indulgence. The joy which he tastes, and the triumph which he has obtained, are worthy of being transmitted to posterity; and we congratulate the world on the appearance of the present history. Indeed, such feeling, — such greatness of mind,— such disinterested, active, and persevering benevolence, — as he evinced on this occasion, merit the most ample and the most permanent record; and though it was his good fortune to obtain many amiable and noble coadjutors in his glorious undertaking, it must be confessed that he stands very prominent on the canvas, and may claim the largest share of African

gratitude. His heart seems to glow with renewed warmth in these pages, and we shall never covet an intimacy with that man who can peruse them without similar emotion.

It is true that, at the same time, we here perceive the effects of low self-interest and systematic cruelty in obscuring the moral principle, in obliterating the amiable feelings of nature, and in rendering void the benevolent precepts of our most holy religion: but they serve to heighten the pleasing contrast of those instances in which such debasing motives did not operate; and in which sentiments worthy of beings who are said to be formed "only a little lower than the Angels" are avowed, and exertions on which heathens would have represented their Gods as looking down with applause are displayed. Through the whole of the twenty years' struggle for the Abolition of the Slave-Trade, the first characters for worth, genius, and eloquence, were conspicuous on the side of humanity; and on the day in which the spirit of the gospel triumphed over the spirit of trade, the British Parliament really "*covered itself with glory.*" When, indeed, it is recollected what a general revolt of nature against this most abominable traffic manifested itself, throughout the nation, on the first direction of the public attention to it, and with what zeal our principal statesmen exhausted their powers of indignation against it, we may even feel some surprize that so much time should have been spent in the discussion, and so many years have elapsed before the monster was destroyed: but this surprize will abate when it is considered that a powerful and active party, kept in firm phalanx by the consolidating principle of self-interest, session after session, and year after year, counteracted the efforts of the friends of benevolence; and that every inch of ground was repeatedly disputed before the enemy would finally retire. At last, the victory was complete; and as Mr. C. appears to have been destined by Providence to take the lead in this noble contest, it has justly fallen to his lot to write its history.

Since it is an acknowleged fact that great events never take place without previously-disposing causes, Mr. Clarkson commences his narrative with an inquiry into the circumstances which have favoured the dissemination of principles adverse to slavery, and with an enumeration of his fore-runners and coadjutors in the great cause of the Africans. Among the earliest of these he reckons Cardinal Ximenes, the Emperor Charles V., Leo X., and Queen Elizabeth; and in bringing the subject down to the year 1787, when the first Committee was formed for the abolition of this Trade, notice is taken of the sentiments of English writers on the subject. Here, how-

ever, Mr. C. has committed a great anachronism in naming Dr. Primatt before Dr. Foster, and even before Sir Richard Steele, Pope, &c.—On the Quakers, both in Great Britain and America, the historian bestows the warmest eulogy, for the humanity of their sentiments and for the consistency of their conduct. They early began the manumission of their slaves; and they had made it so much an article of religion to discountenance slavery, that in the year 1787, (when other Christians first became seriously awake to the enormity of this traffic in human blood and sinews,) not a slave was in the possession of an acknowleged Quaker.

Our interest is peculiarly excited by the account which Mr. Clarkson gives of the manner in which his attention was first directed to this question. It originated in the following thesis being proposed in 1785 by the University of Cambridge, to which he belonged, as the subject of a prize dissertation; "*Anne liceat Invitos in Servitutem dare?*" or "Is it right to make slaves of others against their will?" As this circumstance includes what some persons would term his *call* to the work in which he subsequently engaged, we shall employ his own words in the recital:

'It happened in this year that, being of the order of senior bachelors, I became qualified to write. I had gained a prize for the best Latin dissertation in the former year, and, therefore, it was expected that I should obtain one in the present, or I should be considered as having lost my reputation both in the eyes of the University and of my own College. It had happened also, that I had been honoured with the first of the prizes in that year, and therefore it was expected again, that I should obtain the first on this occasion. The acquisition of the second, however honourable, would have been considered as a falling off, or as a loss of former fame. I felt myself, therefore, particularly called upon to maintain my post. And, with feelings of this kind, I began to prepare myself for the question.

'In studying the thesis, I conceived it to point directly to the African Slave-trade, and more particularly as I knew that Dr. Peckard, in a sermon preached by him, had pronounced so warmly against it. At any rate, I determined to give it this construction. But, alas! I was wholly ignorant of this subject; and, what was unfortunate, a few weeks only were allowed for the composition. I was determined, however, to make the best use of my time. I got access to the manuscript papers of a deceased friend, who had been in the trade. I was acquainted also with several officers who had been in the West Indies, and from these I gained something. But I still felt myself at a loss for materials, and I did not know where to get them; when going by accident into a friend's house, I took up a newspaper then lying on his table. One of the articles, which attracted my notice, was an advertisement of Anthony Benezet's Historical Account of Guinea. I soon left my friend and his paper, and,

to lose no time, hastened to London to buy it. In this precious book I found almost all I wanted. I obtained, by means of it, a knowledge of, and gained access to, the great authorities of Adanson, Moore, Barbot, Smith, Bosman, and others.

'Furnished then in this manner, I began my work. But no person can tell the severe trial, which the writing of it proved to me. I had expected pleasure from the invention of the arguments, from the arrangement of them, from the putting of them together, and from the thought in the interim that I was engaged in an innocent contest for literary honour. But all my pleasure was damped by the facts which were now continually before me. It was but one gloomy subject from morning to night. In the day-time I was uneasy. In the night I had little rest. I sometimes never closed my eye-lids for grief. It became now not so much a trial for academical reputation, as for the production of a work, which might be useful to injured Africa. And keeping this idea in my mind ever after the perusal of Benezet, I always slept with a candle in my room, that I might rise out of bed and put down such thoughts as might occur to me in the night, if I judged them valuable, conceiving that no arguments of any moment should be lost in so great a cause. Having at length finished this painful task, I sent my Essay to the vice-chancellor, and soon afterwards found myself honoured as before with the first prize.

'As it is usual to read these essays publicly in the senate-house soon after the prize is adjudged, I was called to Cambridge for this purpose. I went and performed my office. On returning however to London, the subject of it almost wholly engrossed my thoughts. I became at times very seriously affected while upon the road. I stopped my horse occasionally, and dismounted and walked. I frequently tried to persuade myself in these intervals that the contents of my Essay could not be true. The more however I reflected upon them, or rather upon the authorities on which they were founded, the more I gave them credit. Coming in sight of Wades Mill in Hertfordshire, I sat down disconsolate on the turf by the road-side and held my horse. Here a thought came into my mind, that if the contents of the Essay were true, it was time some person should see these calamities to their end. Agitated in this manner I reached home. This was in the summer of 1785.'

Thus was Mr. C.'s "*spirit finely touched to the noble issue,*" which he was instrumental in ultimately effecting; and the divine principle of benevolence, when once excited, passed not over his mind like a transient meteor. He adds that

'In the course of the autumn of the same year I experienced similar impressions. I walked frequently into the woods, that I might think on the subject in solitude, and find relief to my mind there. But there the question still recurred, "Are these things true?—Still the answer followed as instantaneously "They are."—Still the result accompanied it, "Then surely some person should interfere." I then began to envy those who had seats in parliament, and who had great riches,

riches, and widely extended connections, which would enable them to take up this cause. Finding scarcely any one at that time who thought of it, I was turned frequently to myself. But here many difficulties arose. It struck me, among others, that a young man of only twenty-four years of age could not have that solid judgment, or knowledge of men, manners, and things, which were requisite to qualify him to undertake a task of such magnitude and importance; —and with whom was I to unite? I believed also, that it looked so much like one of the feigned labours of Hercules, that my understanding would be suspected if I proposed it. On ruminating however on the subject, I found one thing at least practicable, and that this also was in my power. I could translate my Latin dissertation. I could enlarge it usefully. I could see how the public received it, or how far they were likely to favour any serious measures, which should have a tendency to produce the abolition of the Slave-trade. Upon this then I determined; and in the middle of the month of November 1785, I began my work.'

Searching for a bookseller to publish his work, he was providentially directed to persons among the society called Quakers; whose zeal in the cause was similar to his own, and who by their encouragement fanned the spark till it kindled into a flame. We soon therefore find Mr. C. renouncing all prospects of advancement in the church, in which he had taken deacon's orders, and solemnly devoting himself to the service of the oppressed Africans; endeavouring to enlarge his knowlege, visiting members of Parliament, employing sixteen hours in a day on this subject, meeting Mr. Wilberforce and others, and in May 22, 1787, succeeding in forming a Committee for the express purpose of the abolition of the Slave-Trade.

Before, however, Mr. C. details his farther personal exertions, he presents us with a curious map, in which the different 'forerunners and coadjutors' are represented as uniting their confluent streams in this great work of philanthropy; and his observations on this early portion of the history being of more value than the map itself, we have pleasure in transcribing them for our readers:

'In looking over the map, as thus explained, a number of thoughts suggest themselves, some of which it may not be improper to detail. And first, in looking between the first and second parallel, we perceive, that Morgan Godwyn, Richard Baxter, and George Fox, the first a clergyman of the Established Church, the second a divine at the head of the Nonconformists, and the third the founder of the religious society of the Quakers, appeared each of them the first in his own class, and all of them about the same time, in behalf of the oppressed Africans. We see then this great truth first apparent, that the abolition of the Slave-trade took its rise, not from persons who set up a cry for liberty, when they were oppressors themselves, nor from per-

sons who were led to it by ambition, or a love of reputation among men, but where it was most desirable, namely, from the teachers of Christianity in those times.

'This account of its rise will furnish us with some important lessons. And first, it shows us the great value of religion. We see, when moral disorders become known, that the virtuous are they who rise up for the removal of them. Thus Providence seems to have appointed those, who devote themselves most to his service, to the honourable office of becoming so many agents, under his influence, for the correction of the evils of life. And as this account of the rise of the abolition of the Slave-trade teaches us the necessity of a due cultivation of religion, so it should teach us to have a brotherly affection for those, who, though they may differ from us in speculative opinions concerning it, do yet show by their conduct that they have a high regard for it. For though Godwyn, and Baxter, and Fox, differed as to the articles of their faith, we find them impelled by the spirit of christianity, which is of infinitely more importance than a mere agreement in creeds, to the same good end.

'In looking over the different streams in the map, as they are discoverable both in Europe and America, we are impressed with another truth on the same subject, which is, that the Christian religion is capable of producing the same good fruit in all lands. However men may differ on account of climate, or language, or government, or laws, or however they may be situated in different quarters of the globe, it will produce in them the same virtuous disposition, and make them instruments for the promotion of happiness in the world.

'In looking between the two first parallels, where we see so few labourers, and in contemplating the great increase of these between the others, we are taught the consoling lesson, that however small the beginning and slow the progress may appear in any good work which we may undertake, we need not be discouraged as to the ultimate result of our labours; for though our cause may appear stationary, it may only become so, in order that it may take a deeper root, and thus be enabled to stand better against the storms which may afterwards beat about it.

'In taking the same view again, we discover the manner in which light and information proceed under a free government in a good cause. An individual, for example, begins; he communicates his sentiments to others. Thus, while alive, he enlightens; when dead, he leaves his works behind him. Thus, though departed, he yet speaks, and his influence is not lost. Of those enlightened by him, some become authors, and others actors in their turn. While living, they instruct, like their predecessors; when dead, they speak also. Thus a number of dead persons are encouraging us in libraries, and a number of living are conversing and diffusing zeal among us at the same time. This, however, is not true in any free and enlightened country, with respect to the propagation of evil. The living find no permanent encouragement, and the dead speak to no purpose in such a case.

'This account of the manner in which light and information proceed in a free country, furnishes us with some valuable knowledge.

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It shows us, first, the great importance of education; for all they who can read may become enlightened. They may gain as much from the dead as from the living. They may see the sentiments of former ages. Thus they may contract, by degrees, habits of virtuous inclination, and become fitted to join with others in the removal of any of the evils of life.

'It shows us, secondly, how that encouraging maxim may become true, That no good effort is ever lost. For if he, who makes the virtuous attempt, should be prevented by death from succeeding in it, can he not speak, though in the tomb? Will not his works still breathe his sentiments upon it? May not the opinions, and the facts, which he has recorded, meet the approbation of ten thousand readers, of whom it is probable, in the common course of things, that some will branch out of him as authors, and others as actors or labourers, in the same cause?

'And, lastly, it will show us the difficulty (if any attempt should be made) of reversing permanently the late noble act of the legislature for the abolition of the Slave-trade. For let us consider how many, both of the living and the dead, could be made to animate us. Let us consider, too, that this is the cause of mercy, justice, and religion; that as such, it will always afford renewed means of rallying; and that the dead will always be heard with interest, and the living with enthusiasm, upon it.'

Reflections like these will never be lost on great and good minds, which, on the principles of the Christian religion, are warmly and firmly attached to the cause of virtue.

For the purpose of collecting information, Mr. Clarkson first visited Bristol; where he learnt particulars relative to the ill usage and mortality of seamen in the Slave-Trade, the construction and admeasurement of Slave-ships, the well-known massacre at Calebar, &c. Hence he went to Liverpool, where his situation became perilous in consequence of the known object of his inquiries: but where he added considerably to the list of melancholy facts which proved the wickedness and the impolicy of the Slave-Trade. After having proceeded to Manchester and re-visited Bristol, he returned to London, and occupied himself in conjunction with the Committee, whose labours were effectual in exciting a general enthusiasm in behalf of the ill-treated Africans. Petitions came from various quarters to Parliament; and the author obtained an interview with Mr. Pitt, of which we shall exhibit his own account:

'We were in free conversation together for a considerable time, during which we went through most of the branches of the subject. Mr. Pitt appeared to me to have but little knowledge of it. He had also his doubts, which he expressed openly, on many points. He was at a loss to conceive how private interest should not always restrain the master of the slave from abusing him. This matter I explained to him as well as I could; and if he was not entirely satisfied

with my interpretation of it, he was at least induced to believe that cruel practices were more probable than he had imagined. A second circumstance, of the truth of which he doubted, was the mortality and usage of seamen in this trade; and a third was the statement, by which so much had been made of the riches of Africa, and of the genius and abilities of her people; for he seemed at a loss to comprehend, if these things were so, how it had happened that they should not have been more generally noticed before. I promised to satisfy him upon these points, and an interview was fixed for this purpose the next day.

'At the time appointed I went with my books, papers, and African productions. Mr. Pitt examined the former himself. He turned over leaf after leaf, in which the copies of the muster-rolls were contained, with great patience; and when he had looked over above a hundred pages accurately, and found the name of every seaman inserted, his former abode or service, the time of his entry, and what had become of him, either by death, discharge, or desertion, he expressed his surprise at the great pains which had been taken in this branch of the inquiry, and confessed, with some emotion, that his doubts were wholly removed with respect to the destructive nature of this employ; and he said, moreover, that the facts contained in these documents, if they had been but fairly copied, could never be disproved. He was equally astonished at the various woods and other productions of Africa, but most of all at the manufactures of the natives in cotton, leather, gold, and iron, which were laid before him. These he handled and examined over and over again. Many sublime thoughts seemed to rush in upon him at once at the sight of these, some of which he expressed with observations becoming a great and a dignified mind. He thanked me for the light I had given him on many of the branches of this great question. And I went away under a certain conviction that I had left him much impressed in our favour.'

Mr. Pitt's speeches in Parliament are perfectly in unison with this statement; and when we consider the energy with which he condemned the Slave-Trade, it is not easy to believe that he was insincere: but, since his eloquence was unaccompanied by his influence as a minister, since his successors in office soon effected the object which session after session he failed to accomplish, and since Mr. Clarkson (Vol. 2. p. 501.) in his apology for Mr. Pitt alludes to 'an occurrence which took place in the year 1791, *which is much too delicate to be mentioned* *,' doubts of his having been so much in

* It is to be remembered that Lords Thurlow and Liverpool, and Mr. Dundas, (now Lord Melville,) were adverse to the measure of Abolition; and the *delicate circumstance* here mentioned, had it been explained, would perhaps have effectually accounted for Mr. Pitt's awkward conduct. It is also to be recollected that one of the King's sons advocated the cause of the Slave Merchants, to the last, in the House of Lords.

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earnest as he pretended to be will possibly be entertained, though the historian does not seem to countenance them:

'Though (says he,) Mr. Pitt did not carry this great question, he was yet one of the greatest supporters of it. He fostered it in its infancy. If, in his public situation, he had then set his face against it, where would have been our hope? He upheld it also in its childhood; and though in this state of its existence it did not gain from his protection all the strength which it was expected it would have acquired, he yet kept it from falling, till his successors, in whose administration a greater number of favourable circumstances concurred to give it vigour, brought it to triumphant maturity.'

The inquiry instituted by the Privy Council, their voluminous report, the first motion and debate in the House of Commons, the postponement of the discussion to the ensuing session, the debates on and passing of the bill for diminishing the cruelty and mortality of the Middle Passage, &c. occupy many pages in the first volume; and it concludes with this brief statement of the labours of the Committee:

'From about the end of May 1787 to the middle of July 1788 they had held no less than fifty-one committees. These generally occupied them from about six in the evening till about eleven at night. In the intervals between the committees they were often occupied, having each of them some object committed to his charge. It is remarkable, too, that though they were all except one engaged in business or trade, and though they had the same calls as other men for innocent recreation, and the same interruptions of their health, there were individuals, who were absent not more than five or six times within this period. In the course of the thirteen months, during which they had exercised this public trust, they had printed, and afterwards distributed, not at random, but judiciously, and through respectable channels, (besides twenty-six thousand five hundred and twenty-six reports, accounts of debates in parliament, and other small papers,) no less than fifty-one thousand four hundred and thirty-two pamphlets, or books.

'Nor was the effect produced within this short period otherwise than commensurate with the efforts used. In May 1787, the only public notice taken of this great cause was by this committee of twelve individuals, of whom all were little known to the world except Mr. Granville Sharp. But in July 1788, it had attracted the notice of several distinguished individuals in France and Germany, and in our own country it had come within the notice of the government, and a branch of it had undergone a parliamentary discussion and restraint. It had arrested also the attention of the nation, and it had produced a kind of holy flame, or enthusiasm, and this to a degree and to an extent never before witnessed Of the purity of this flame no better proof can be offered, than that even bishops deigned to address an obscure committee, consisting principally of Quakers, and that churchmen and dissenters forgot their difference of

of religious opinions, and joined their hands, all over the kingdom, in its support.'

In the second volume, we have farther details of the author's journies in every direction throughout the realm, in order to procure persons to be examined in evidence; and of his visit even to Paris, with the view of promoting the cause which he had so much at heart. Of the latter event it will not be necessary to take much notice, because it was attended with little success; and it rather afforded an opportunity to Mr. Clarkson for appreciating the leading characters of the Revolution, than enabled him to excite a warm interest among the French people in behalf of the Abolition of the Slave-Trade.—We must not, however, omit to specify the proof of his ardor and indefatigable industry, which is afforded by his taking a journey of several hundred miles in order to obtain a particular witness, who was only generally described, and of whose name and station he was entirely ignorant. Persons without enthusiasm would have pronounced this to be a wild-goose chace: but, with Mr. C., ordinary circumstances of discouragement did not discourage; and learning merely that this witness belonged to some of the ships of war in ordinary, he undertook to visit and examine the seamen on board of each vessel of this description in the kingdom. Having stated that he went to Deptford, Chatham, and Portsmouth, and *overhauled* nearly three hundred vessels without discovering the sailor whom he wanted, he thus proceeds:

'Matters now began to look rather disheartening,—I mean, as far as my grand object was concerned. There was but one other port left, and this was between two and three hundred miles distant. I determined however to go to Plymouth. I had already been more successful in this tour, with respect to obtaining general evidence, than in any other of the same length; and the probability was, that, as I should continue to move among the same kind of people, my success would be in a similar proportion according to the number visited. These were great encouragements to me to proceed. At length, I arrived at the place of my last hope. On my first day's expedition I boarded forty vessels, but found no one in these, who had been on the coast of Africa in the Slave-trade. One or two had been there in King's ships; but they had never been on shore. Things were now drawing near to a close; and, notwithstanding my success as to general evidence in this journey, my heart began to beat. I was restless and uneasy during the night. The next morning, I felt agitated again between the alternate pressure of hope and fear; and in this state I entered my boat. The fifty-seventh vessel, which I boarded in this harbour, was the Melampus frigate. One person belonging to it, on examining him in the captain's cabin, said he had been two voyages to Africa; and I had not long discoursed with him, before

before I found, to my inexpressible joy, that he was the man. I found too, that he unravelled the question in dispute precisely as our inferences had determined it.'

One great object with Mr. Clarkson was to convince the Privy Council that Africa furnished objects for trade which were preferable to Slaves; and in order to impress this fact on their minds, he had arranged in a box the productions of Africa which he obtained in the course of his researches. As our readers may wish for a peep into this box,—though, unlike that of Pandora, it has something unpleasant at *the bottom*, or in the last articles specified,—we shall lift up the lid:

'The first division of the box consisted of woods of about four inches square, all polished. Among these were mahogany of five different sorts, tulip-wood, satin-wood, cam-wood, bar-wood, fustic, black and yellow ebony, palm-tree, mangrove, calabash, and date. There were seven woods of which the native names were remembered: three of these, Tumiah, Samain, and Jimlaké, were of a yellow colour; Acajoú was of a beautiful deep crimson; Bork and Quellé were apparently fit for cabinet work; and Benten was the wood of which the natives made their canoes. Of the various other woods the names had been forgotten, nor were they known in England at all. One of them was of a fine purple; and from two others, upon which the privy council had caused experiments to be made, a strong yellow, a deep orange, and a flesh-colour were extracted.

'The second division included ivory and musk; four species of pepper, the long, the black, the Cayenne, and Malaguetta: three species of gum; namely, Senegal, Copal, and ruber astringens; cinnamon, rice, tobacco, indigo, white and Nankin cotton, Guinea corn, and millet; three species of beans, of which two were used for food, and the other for dyeing orange; two species of tamarinds, one for food, and the other to give whiteness to the teeth; pulse, seeds, and fruits of various kinds, some of the latter of which Dr. Spaarman had pronounced, from a trial during his residence in Africa, to be peculiarly valuable as drugs.

'The third division contained an African loom, and an African spindle with spun cotton round it; cloths of cotton of various kinds, made by the natives, some white, but others dyed by them of different colours, and others, in which they had interwoven European silk; cloths and bags made of grass, and fancifully coloured; ornaments made of the same materials; ropes made from a species of aloes, and others, remarkably strong, from grass and straw; fine string made from the fibres of the roots of trees; soap of two kinds, one of which was formed from an earthy substance; pipe-bowls made of clay, and of a brown red; one of these, which came from the village of Dakard, was beautifully ornamented by black devices burnt in, and was besides highly glazed; another, brought from Gàlam, was made of earth, which was richly impregnated with little particles of gold; trinkets made by the natives from their own gold; knives and daggers made by them from our bar-iron; and various other articles

ticles, such as bags, sandals, dagger-cases, quivers, grisgris, all made of leather of their own manufacture, and dyed of various colours, and ingeniously sewed together.

'The fourth division consisted of the thumb-screw, speculum oris, and chains and shackles of different kinds, collected at Liverpool. To these were added, iron neck-collars, and other instruments of punishment and confinement, used in the West Indies, and collected at other places.'

Of the debates which occurred year after year, in Parliament, on this interesting question, a full account is here presented; in which it is pleasing to recognize the brilliant talents which were displayed, and the many noble sentiments which were thus called forth: but this portion of history is not susceptible of any concise abridgement which would answer our purpose, and is moreover unnecessary. It will be sufficient to state that, after a very long contest, the Bill for the abolition of the Slave-Trade passed through both Houses, and received the Royal Assent by Commission on March 25, 1807; and that the late ministry closed their career by this act of humanity:

'Though the bill had now passed both Houses, there was an awful fear throughout the kingdom, lest it should not receive the royal assent before the Ministry was dissolved. This event took place the next day; for on Wednesday the twenty-fifth in the morning, His Majesty's message was delivered to the different members of it, that they were then to wait upon him to deliver up the seals of their offices. It then appeared that a Commission for the royal assent to this bill among others had been obtained. This commission was instantly opened by the Lord Chancellor (Erskine), who was accompanied by the Lords Holland and Auckland; and as the clock struck twelve, just when the sun was in its meridian splendour to witness this august Act, this establishment of a Magna Charta for Africa in Britain, and to sanction it by its most vivid and glorious beams, it was completed. The ceremony being over, the seals of the respective offices were delivered up; so that the execution of this commission was the last act of the administration of Lord Grenville; an administration, which, on account of its virtuous exertions in behalf of the oppressed African race, will pass to posterity, living through successive generations, in the love and gratitude of the most virtuous of mankind.'

That Mr. Clarkson experienced great satisfaction in the composition of these volumes can very easily be supposed; yet his mind seems so completely imbued with the principles of the purest virtue, that we must regard this work as originating not in personal feelings but in public spirit; and we are confident that every real Christian, while rejoicing with him in the termination of the contest, will feel additional obligations to him for having furnished this lasting memorial of the noble struggle.

ART. II. *Specimens of English Dramatic Poets*, who lived about the Time of Shakspeare. With Notes. By Charles Lamb. Crown 8vo. pp. 484. 10s. 6d. Boards. Longman and Co. 1808.

WE are very grateful to Mr. Lamb for bringing to light these long neglected treasures of the English drama; which are distinguished not only by the curiosity of them with reference to many interesting points of literary history, but by their intrinsic value, their general fidelity to nature, and the uncommon beauty which often distinguishes their composition. It is no mean encomium to affirm that they will be found worthy of the age which produced them,—the age of fertile invention, vigorous thought, and expression equally copious and manly. Unfortunately, the writers in the time of Elizabeth have been too frequently considered as mere repositories of forgotten facts and obsolete phrases, fit only to be consulted by the antiquary or the commentator, and wholly incapable of repaying the attention of general readers;—a false and injurious notion, which has at once deprived some of our noblest authors of their well-earned praise, and their countrymen of the instruction and delight which are so abundantly distributed through their works. The present attempt to restore the dramatic contemporaries of Shakspeare to their just estimation can scarcely fail of success; and we are strongly inclined to hope that it may co-operate with other judicious works of the same kind, in gradually familiarizing to all who aspire to a classical acquaintance with our language, the more approved productions of that distinguished era, in the several branches of literature.

'More than a third,' says Mr. L., 'of the following specimens are from plays which are to be found only in the British Museum and in some scarce private libraries. The rest are from Dodsley's and Hawkins's collections, and the works of Jonson, Beaumont and Fletcher, and Massinger.

'I have chosen wherever I could to give entire scenes, and in some instances successive scenes, rather than to string together single passages and detached beauties, which I have always found wearisome in the reading in selections of this nature.

'To every extract is prefixed an explanatory head, sufficient to make it intelligible with the help of some trifling omissions. Where a line or more was obscure, as having reference to something that had gone before which would have asked more time to explain than its consequence in the scene seemed to deserve, I had no hesitation in leaving the line or passage out. Sometimes where I have met with a superfluous character, which seemed to burthen without throwing any light upon the scene, I have ventured to dismiss it altogether. I have expunged without ceremony all that which the writers had better

better never have written, that forms the objection so often repeated to the promiscuous reading of Fletcher, Massinger, and some others.'

Thus far the editor appears to us to shew great judgment in the execution of his plan; and we think that he is equally deserving of praise for the selection of his extracts, which generally 'are scenes of passion, sometimes of the deepest quality, interesting situations, serious descriptions, that which is more nearly allied to poetry than to wit, and to tragic rather than comic poetry.' He has done wisely in making choice of such plays as 'treat of human life and manners, rather than masques and Arcadian pastorals;' and we will add that the few exceptions, in which he has indulged, fully justify the deviation from his rule. Highly approving, therefore, as we do, the editor's general scheme, and the execution of it in the main, we shall postpone such objections as we may feel it right to offer on some particular points, to a short consideration of the plays themselves.

In this small volume, we have extracts from the works of thirty authors *, and can almost fancy ourselves qualified to pronounce on their distinctive characters and styles. The small limits, however, within which we are confined, preclude us at once from the vain attempt of enabling our readers to form a similar judgment; and we shall content ourselves with offering to their consideration a few of the passages, which have most forcibly arrested our attention.

In Marlowe's description of the personal appearance of "Tamburlaine the Great," we trace some germs of that extravagance which afterward deforms the play: but surely it is equally distinguished by force and loftiness:

> "Of stature tall, and straitly fashioned;
> Like his desire, lift upwards, and divine.
> So large of limbs, his joints so strongly knit,
> Such breadth of shoulders, as might mainly bear
> Old Atlas' burthen. Twixt his manly pitch
> A pearl more worth than all the world is placed:
> Wherein by curious soverainty of art
> Are fix'd his piercing instruments of sight;

* Thomas Sackville and Thomas Norton, Thomas Kyd, George Peele, Christopher Marlowe, Robert Tailor, Anthony Brewer, Two authors uncertain, Joseph Cooke, Thomas Decker, John Webster, John Marston, George Chapman, Thomas Heywood, Richard Broome, Thomas Middleton, William Rowley, Cyril Tourneur, John Ford, Samuel Daniel, Fulke Greville, Benjamin Jonson, Francis Beaumont, John Fletcher, Phillip Massinger, Nathaniel Field, and James Shirley.

Whose

Whose fiery circles bear encompassed
A heaven of heavenly bodies in their spheres:
That guides his steps and actions to the throne
Where Honour sits invested royally.
Pale of complexion, wrought in him with passion
Thirsting with soverainty and love of arms.
His lofty brows in folds do figure death;
And in their smoothness amity and life.
About them hangs a knot of amber hair,
Wrapped in curls, as fierce Achilles' was;
On which the breath of heaven delights to play,
Making it dance with wanton majesty.
His armes long, his fingers snowy-white,
Betokening valour and excess of strength;
In every part proportion'd like the man
Should make the world subdue to Tamburlaine.'

The wild nonsense, which has found place in a note, "Enter Tamburlaine, drawn in his chariot by Trebizon and Soria, with bits in their mouths, reins in his left hand, in his right hand a whip, with which he scourgeth them,"—and his address to these harnessed monarchs, chiding them because they "can draw but twenty miles a day"—is entirely worthy of the raging violence of King Herod, with which we were so much amused in Mr. Douce's late work on Shakspeare *.

"Edward the Second," by the same writer, is full of beauties which are truly said to be scarcely inferior to those of Shakspeare's Richard theSecond; they bear, however, somuch resemblance to many parts of the latter drama, that they would scarcely gratify by novelty.—The Prologue to "Antonio's Revenge," by Marston, where he prays the indulgence of the audience, is perhaps equally allied to the supplications of the Chorus which usher in Henry the Fifth: but the invocation in the exordium is, we believe, unique, and displays much affecting solemnity:

"The rawish dank of clumsy winter ramps
The fluent summer's vein: and drizzling sleet
Chilleth the wan bleak cheek of the numm'd earth,
Whilst snarling gusts nibble the juiceless leaves
From the nak'd shuddring branch, and pills the skin
From off the soft and delicate aspects.
O now methinks a sullen tragic scene
Would suit the time with pleasing congruence.
May we be happy in our weak devoir,
And all part pleased in most wish'd content.
But sweat of Hercules can ne'er beget
So blest an issue. Therefore we proclaim,

* See Rev. Vol. lvii. N. S. p. 125.

If any spirit breathes within this round
Uncapable of weighty passion,
(As from his birth being hugged in the arms
And nuzled 'twixt the breasts of Happiness)
Who winks and shuts his apprehension up
From common sense of what men were, and are;
Who would not know what men must be: let such
Hurry amain from our black visag'd shows;
We shall affright their eyes. But if a breast,
Nail'd to the earth with grief; if any heart,
Pierc'd through with anguish, pant within this ring;
If there be any blood, whose heat is choak'd
And stifled with true sense of misery:
If aught of these strains fill this consort up,
They arrive most welcome. O that our power
Could lacky or keep wing with our desires;
That with unused poize of stile and sense
We might weigh massy in judicious scale!
Yet here's the prop that doth support our hopes:
When our scenes faulter, or invention halts,
Your favour will give crutches to our faults.'

No prologue ever executed its office with more fidelity and power. All the elements of the mind, which can work together to create a perfect sympathy with affliction, are effectually set in motion: the luxurious are made to blush at the ease and pleasure which have lulled them into forgetfulness of the pangs "that flesh is heir to;" and the melancholy man is reminded of all the horrible or distressful associations which are the cause and the food of his gloomy dispositions.

In "Byron's Conspiracy," by George Chapman, we meet with a philosophical boldness and dignity of sentiment that are not very common in an age, in which grave men believed in astrology, witchcraft, and alchemy. It is well expressed in the following extracts:

"I am a nobler substance than the stars:
And shall the baser over-rule the better?
Or are they better since they are the bigger?
I have a will, and faculties of choice,
To do or not to do; and reason why
I do or not do this: the stars have none.
They know not why they shine, more than this Taper,
Nor how they work, nor what. I'll change my course,
I'll piece-meal pull the frame of all my thoughts:
And where are all your Caput Algols then?
Your planets all being underneath the earth
At my nativity: what can they do?
Malignant in aspects! in bloody houses!"—

"Give me a spirit that on life's rough sea
Loves to have his sails fill'd with a lusty wind,

Even

Even till his sail-yards tremble, his masts crack,
And his rapt ship run on her side so low,
That she drinks water, and her keel ploughs air.
There is no danger to a man, that knows
What Life and Death is: there's not any law
Exceeds his knowledge; neither is it lawful
That he should stoop to any other law:
He goes before them, and commands them all,
That to himself is a law rational."

Chapman is indeed a noble poet; and his "full and heightened style" is strongly exemplified in many of these selections, particularly in the solemn deliberation held in the mind of Henry the Great on the execution of the traitor Biron.

Next follow the interesting and beautiful domestic scenes of Heywood; whose "Woman killed with kindness" will scarcely fail to remind the modern reader of the most distressing of all imported German dramas, "The Stranger." In the latter, an exquisite little poem was introduced by Mr. Sheridan, supposed to have been sung by the guilty female, and concluding with the sentiment that "she could not hope for Heaven's forgiveness, till she had received a pardon from her injured lord." It is remarkable that this thought occupies almost entirely the mind of Heywood's Mrs. Frankford on her death-bed:

"Oh good man
And father to my children, pardon me!
Pardon, O pardon me: my fault so heinous is,
That if you in this world forgive it not,
Heaven will not clear it in the world to come."

Her husband's answer is very impressive:

"As freely from the low depth of my soul
As my Reedemer hath for us given his death,
I pardon thee; I will shed tears for thee;
Pray with thee:
And in mere pity of thy weak estate,
I'll wish to die with thee."

His formal re-instatement of her, in all the rights which her offence had forfeited, is in the true style of nature and affection:

"My wife, the mother of my pretty babes—
Both those lost names I do restore thee back,
And *with this kiss I wed thee once again.*"

The old English dramatist evinces, however, a delicacy of mind, and perhaps a knowlege of the human heart, superior to those of Kotzebue, in declining to restore the faithless wife to

the enjoyment of society and the arms of her husband; and he has felt that the utmost which may be hoped, by the woman who has sacrificed her honour, is a tranquil death.—This correct and natural painter of life and manners has scarcely received the praise which he deserves at the hands of Mr. Lamb, who considers his characters as 'exactly what we see,' though he allows them to be 'of the best kind of what we see, in life.' We suspect, in this critique, some confusion between great modesty and purity of style, and the domestic nature of his fables, with a mediocrity of inventive power.

Passing over the fine productions of Webster and Ford, of which no short extract could raise a just idea in the reader's mind, we proceed to transcribe a few lines from Lord Brooke's "Mustapha;"—a specimen of the argumentative rhymes which afterward formed the "glory and the shame" of Dryden's tragic muse. Camena pleads with her father the sultan Solyman, for the life of his brother Mustapha:

'*Solym.* God may forgive, whose being, and whose harms
Are far removed from reach of fleshly arms:
But if God equals or successors had,
Even God of safe revenges would be glad.
Cam While he is yet alive, he may be slain;
But from the dead no flesh comes back again.
Solym. While he remains alive, I live in fear.
Cam. Though he were dead, that doubt still living were.
Solym. None hath the power to end what he begun.
Cam. The same occasion follows every son.
Solym. Their greatness, or their worth, is not so much.
Cam. And shall the best be slain for being such?
Solym. Thy mother, or thy brother, are amiss;
I am betrayed, and one of them it is.
Cam. My mother if she errs, errs virtuously;
And let her err, ere Mustapha should die.
Solym. Kings for their safety must not blame mistrust.
Cam. Nor for surmises sacrifice the just.'

The subsequent plays, from which extracts are made in this volume, are those of Ben Jonson, Beaumont and Fletcher, Massinger with his several coadjutors, and Shirley; whose works we may suppose to be already sufficiently known to most of our readers.

While we renew our acknowlegements to the editor of this interesting work, we cannot dispense with the duty of pointing out some of the defects in his department, at which we have before hinted. From several of his opinions we entirely dissent; and we perceive with regret a disposition to cavil with the taste of the present age, in a tone of much asperity,

which

which we should have expected in a disappointed candidate for theatrical favour, rather than in a mild and sober critic. The mass of the public will always be, as they always have been, hurried away from the paths of truth and nature, by a rage for novelty: but a large portion of sense and good taste always exists, which is anxious to stamp what is excellent with just applause, and to give currency to the productions of real genius. Our frivolous propensities will be reclaimed by holding forth worthier objects of our attention, but can only be confirmed by pointless and indiscriminate censure.

'The whole period,' says Mr. Lamb, 'during which these authors flourished, from the middle of Elizabeth's reign to the close of the reign of Charles I., comprizes a space of little more than half a century, within which *nearly* all that we have of excellence in serious dramatic composition was produced, if we except the Samson Agonistes of Milton.' With this deliberate sentence the preface concludes. We would first ask why, if the author refers to Milton's dramatic works, the Samson is mentioned, and the Comus omitted. Does that masque fall short of Mr. Lamb's idea of *excellence*, or is it deficient in the requisite *seriousness ?*—But the sentence cannot be suffered to pass undisputed in its dogmatic generality. The service that may be rendered to English readers, by re-opening the antient sources of dramatic pleasure, will be more than counter-balanced, if Mr. Lamb can persuade them to neglect those later productions which have been sanctioned by the long admiration and sympathy of judges and spectators. Let not young men be told that the serious dramatic compositions of Otway, Southern, and Rowe, and even of Dryden, Young, and Lee, with all their declamatory extravagance, have no merit to repay the labour of perusal; and let it not be forgotten, for the credit of the present age, that it has given birth to De Monfort, Basil, and Ethwald, the Honeymoon, and the Curfew. If this enumeration can be implied in the word *nearly*, we shall have less objection to the opinion here stated: but the critic would have done himself more honour by pointing out the merits of succeeding tragedians, and rendering justice to the claims of his contemporaries.

Perhaps it was right to abstain from inserting biographical notices; yet many readers of these specimens, who may not have access to Dodsley's collection of Old Plays, nor to the *Biographia Dramatica*, might have been pleased to know some chronological particulars, at least, both of these performances and of their composers. To them, 'mere transcription,' or judicious abbreviation, would have been as welcome as critical notes;—a species of commentary with which all persons are

peculiarly ready to dispense. The notes before us, indeed, have nothing very remarkable; except the style, which is formally abrupt, and elaborately quaint. Some of the most studied attempts to display excessive feeling we had noted for animadversion, but the task is unnecessary. We will not even say a word of the comparison made between the *Dirge* in the White Devil, and the *Ditty* in Shakspeare's Tempest, 'the one of "the earth, earthy," the other of the water, watery: both have that *intenseness of feeling*, which seems *to resolve itself into the elements* which it contemplates;'—nor will we discuss 'the dilaceration of the spirit and the exenteration of the inmost mind,' sustained by the light-heeled Calantha, or the 'dignified terrors and *decorous* affrightments' which have *bewildered* Mr. Lamb into such unqualified and exaggerated admiration of the Duchess of Malfy. Such phrases may possibly have been adopted for their resemblance to the theatrical language of those times, and unquestionably the resemblance exists:—but the language imitated is that of Pistol and Holofernes, or the mock heroics of the player-king in Hamlet; as far removed from that gentlemanly eloquence which flows from the lips of Hamlet himself, as Mr. Lamb's satirical pleasantry is distant from the easy playfulness of Mercutio, Benedick, and Orlando.

Den.

ART. III. *Hints to the Public and the Legislature, on the Nature and Effect of Evangelical Preaching.* By a Barrister. Part the Third. 8vo. 3s. 6d. Johnson, &c. 1809.

THE *great* are not more disposed to patronize that philosopher who should announce a royal and aristocratical road to Geometry, than the *common people* are inclined to side with those preachers who pretend to have discovered a short road to Heaven. To insist on genuine virtue as the only passport to the skies is a most grating doctrine to frail mortals; and every theory which flatters, or seems to flatter, them with an exemption from the absolute necessity of good works, is sure of becoming popular. If the matter be a little disguised and enveloped in mystery, so much the better; for though sinners have no objection to exonerate themselves from individual responsibility, they like to maintain some shew of decency, and to hide this paltry trick as much as possible even from themselves. Hence it happens that those professing Christians, who pretend to place their dependance for salvation on *imputed* or *extraneous* righteousness, cover this total annihilation of the necessity of personal righteousness, by ingeniously annexing to those who are to reap the benefit of this transfer the principle of Faith;

Faith; which, by a kind of attraction, plastic energy, or moral impulse, is supposed to generate and bring to maturity all the fruits of righteousness, as completely and effectually as if the individuals, thus walking by faith, trusted their acceptance with God solely to the grounds of their own merit. Ingenious, however, as this explanation may appear at first sight, it reflects no credit on the judgment of the Faithful, and will be found to rest on a sandy foundation. Where is the good sense of being solicitous about virtuous conduct, when nothing is effectual but imputed righteousness? To make personal righteousness unnecessary, and then to be zealous in producing it, is a ridiculous inconsistency. Besides, how is Faith, which urges a complete dependance on extraneous righteousness, to operate as a stimulus to active godliness? Is it among the new discoveries of the new evangelists, that the attachment of the saints to virtue is increased by representing her in a low and degraded light; even by comparing her purest deeds to *filthy rags*; and that, in proportion as she sinks in estimation, she will have her practical influence augmented? Far are we from pretending to decide how the initiated into the mysteries of Methodism may think and feel on this occasion: but we do not hesitate to assert, without any qualifying clause, that such a representation must be pronounced to be *anti-moral*, in its effects on the great mass of mankind.

As the *Barrister* has obliged the Public by inviting their attention a third time to this important subject, we shall repeat our request to the Evangelical Preachers, to manage their side of the controversy with more logic and less declamation than they have hitherto employed; to weigh with precision the meaning of the terms on which the whole argument rests; and to define those terms with as much correctness as can be attained. To assist them in this preliminary business, we take the liberty of asking them whether, in the very nature of things, the righteousness of God or man is not strictly untransferable? and whether, if this be admitted, they are not bound to state what peculiar properties existed in the righteousness of Christ, by which it becomes different from all other righteousness in being imputable? We also desire them to consider how it is possible that, by an act of Faith, the righteousness of one Being can be received into the moral stock, or become the property, of another Being? It will probably be very puzzling for these gentlemen to answer these queries: but if they ingenuously prefer Truth to the applause of the populace, they will suspect, from the difficulty of the task which we have imposed on them, that some egregious fallacy lurks in what they call Orthodoxy; and that what is thus preached

as the Gospel of our Saviour and his Apostles could never have entered into their thoughts, and can never be the meaning of their words.

Equally convinced with the *Barrister* that these Evangelical Preachers (as they proudly but erroneously call themselves) are, by the tendency of their *doctrine*, a sect of *anti-moralists*; and that their astonishing success is a disgrace to the age, as well as alarming to the Establishment, to sound learning, rational religion, and unsophisticated morality; we cannot look with indifference on the present contest. We beg it to be understood, however, that we point our charge at the *doctrine* and not at the men; and therefore that we protest against the legitimacy of that kind of argument which is deduced from the exemplary lives of certain of their followers. Many pious, virtuous, and charitable persons are to be found among the members of the Romish Church: but would any man be hardy enough to bring forwards these examples, in order to prove that the indulgences, commutations, transfers of merit, and absolutions, practised in that church, are not generally hurtful to morality? In like manner, among the Methodists many individuals may be found whose lives would do honour to any religion, though they are told by their preachers that they can be saved by nothing but imputed righteousness, and that all self-righteousness is as filthy rags: but who will maintain, notwithstanding these examples, that it is not dangerous to disseminate such doctrines among the vulgar; and that their natural and obvious tendency is not to lower morality in the public esteem?

We cannot, therefore, disguise the satisfaction which we feel on seeing this able champion again in the field. Undismayed by the forces which have been marshalled against him, and by the flaming sword which his adversaries have brandished, he returns to the conflict with increasing vigor and energy; and he offers the strongest reasons for charging the evangelical preachers with disseminating a system that is adverse to rational religion, sound morality, and the spirit of the Gospel. Heavy as the charge is, the Evangelicals will not be able to rebut it, while the books which are circulated by their authority contain those doctrines which excite his animadversions. Of the nature of their vindication, he takes proper notice in the commencement of this Third Part:

'Of the nature and tendency of the doctrines which are publicly taught, we may judge from the specimens already selected from the writings thrust with incessant earnestness into popular circulation. Notwithstanding the dangerous and afflictive consequences to which they most manifestly lead, they have been in no one instance disavowed;

vowed;—moral goodness is depreciated, its concern with our future salvation derided, and its efficacy denied; and all this—not merely without palliation—but with a zeal incensed by exposure, and an obstinacy aggravated by opposition.

'But the ANTI-MORALISTS aver—and it makes a prominent feature in their defence—that they are quoted unfairly;—that although they disavow, it is true, the necessity, and deny the value, of practical morality and personal holiness, and declare them to be totally irrelevant to our future salvation, yet that, by diligent attention, I might have found occasional recommendations of moral duty, which I have neglected to notice. That, although it is true they aver self-righteousness to be the criminal result of pride, yet that passages are interspersed in their works which may be interpreted in its favour. That, true it is, they declare righteousness to be *filthy rags*; yet that expressions could, notwithstanding, have been found, had I taken due pains to select them, that might have been put in the balance against the contempt thus cast upon it. Such is the nature of their defence, and it amounts, in other words, to this:—You quote our deliberate doctrine without pointing out our refutation of it in other places. You condemn and expose us, because we declare all obedience to the *moral law* of God to be vain and fruitless; and you omit to glean those passages in which we run counter to our own creed. Our works, from which you adduce your evidence against us, are sprinkled up and down with contradictions, which you do not give us credit for. You charge us with error and absurdity, but you do not take our *inconsistency* into the account.—This, which is the sum and substance of their vindication, is as preposterous as it is evasive.'

For the purpose of alarming the Clergy of the Established Church, the *Barrister* adverts to the hostility which is manifested by the Evangelical preachers against all that savours of human learning, or bears the stamp of intellect; and it becomes, at the present moment, a very interesting question, how far it is prudent in the Clergy to be induced, by certain expressions in the Liturgy and Articles, to take part with a set of men who are inimical to a regularly educated ministry, and who would rejoice in immolating rational religion at the shrine of fanaticism. It will be said that, in this case, the Book of Common Prayer must undergo some revision; and if this be necessary to prevent a rapidly increasing sect from making dangerous inroads on the Establishment, ought not such a measure to be adopted without loss of time? The present author has pointed out in what way the National Clergy are held up to derision, and it is for them to consider of some effectual method of resisting this mischief. At all events, the Methodists should be furnished with no Pretexts in the Liturgy for calling themselves *True Churchmen*.

Finding that the *Pilgrim's Progress* is a stock-book in the Calvinistic trade*, and that unqualified praise is lavished on it as "a *treasure of divinity*," the *Barrister* puts the Tinker's explanations and those of his modern editors to the test. The passage merits universal perusal, and therefore we give it all the circulation in our power:

'The *Pilgrim*, in the early stage of his *progress*, is directed into the path of MORALITY by *Worldly Wiseman*—for all those are reprobated and ranked with the *worldly-wise* who enforce the *moral* law of God, and direct mankind to the practice of what is contemptuously termed self-*righteousness*.—But EVANGELIST fortunately meeting this inquiring *Christian*, and finding him thus *misguided* by his *moral* conductor, "he looked upon him," we are told, "with a *severe* and *dreadful countenance*," and forthwith proceeded to accost him thus:—

"What dost thou here?"

'He then inquires of him how he came so quickly to turn aside from *his* guidance, and soon succeeds in convincing him that he is now totally out of the way,—and thus an end is put to his *moral career*.

'But lest the CHRISTIAN *reader* should not be so easily dissuaded as the CALVINISTIC *Pilgrim*, or be so readily induced to turn aside from the path of *morality*, these *anti-moral* editors assure us, in a note, that

"A *truly* awakened conscience can never find relief from the law." [*i.e.* THE MORAL LAW.] "The more he looks for peace, *this way*, *his guilt*, like a heavy burden, becomes more intolerable; when he becomes *dead* to the *law*,—as to *any dependence upon it for salvation*,—by the body of Christ, and married to him, who was raised from the dead, then, and not till then, his heart is set at liberty to run the way of God's commandments."

'What a jingle of senseless phraseology is here! How different from the majestic and dignified simplicity of the Scriptures:—"All

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* "An eminent bookseller, lately deceased, who made an estimate of the number of copies sold of the books most generally read, said, 'That upwards of *four hundred and thirty thousand* copies of the PILGRIM'S PROGRESS have been printed,' which exceeds the sale of all the other books in the English language, except the Bible and Prayer-Books, by *one hundred thousand* copies"—

Vide Evangelical Magazine for Dec. 1806, p. 560.

'John Bunyan was buried in Bunhill fields; and so numerous have been—and still are—the dying requests of his idolaters to be buried as near as possible to the place of his interment, that the spot is completely surrounded by dead bodies to a very considerable distance. I am informed, from unquestionable authority, that it is not now possible to obtain a grave near him, the whole surrounding earth being entirely pre-occupied. Surely we have little cause to ridicule the gross superstition of past ages, when this country, and in this enlightened era, affords evidence of superstition as silly and contemptible as the history of human folly and weakness can well exhibit.'

things

things whatsoever ye would that men should do to you, do ye even so to them, *for this is* THE LAW and the prophets."

'Such is the intelligible and eternal command of the Gospel. Such is the solemn injunction of the SON OF GOD. But here we are taught that the *conscience* can never find relief from *obedience to the law* of the Gospel, and are told directly in the teeth of it, that the more a man looks for peace *this way*, the more *intolerable* becomes the burden of *his guilt!!*—Name, if you can, the Atheist whose dagger ever stabbed the vitals of Christianity more deeply.—"IF YE LOVE ME," says the Saviour, "KEEP MY COMMANDMENTS" But here, in a tone of amorous mystery, it is declared that until we become *dead to the law* —that is, *dead to his Commandments*, for *they contain* THE LAW, and *in them it consists*—we are neither empowered nor permitted to obey them! A man must become dead to the law, by *the body* of CHRIST, and MARRIED *to him*, and *then*, and *not till then*, his heart is *set at liberty to run* the way of God's Commandments!!—If any man can understand this language, he has powers of comprehension to which I lay no claim. But these doctrines of the anti-moralists I suspect would be, in many instances, even more pernicious and fatal than they are, if the spiritual gibberish of its Teachers did not weaken their efficacy by destroying their meaning.

'This note is immediately followed by another, which—in language sufficiently explicit and sufficiently malignant—strives to excite the most rancorous suspicions of the *moral* Clergy of the Establishment, to whom the *Evangelists* of the new Church Militant so arrogantly oppose themselves.

—"Beware of taking men by their looks. They may look as gentle as lambs, while *the poison of asps is under their tongue;* whereby they infect many *souls* with *pernicious errors* and *pestilent heresies*, turning them from Christ, and the hope of full justification and eternal life through him ONLY, *to look to*, and *rely upon, their own works, in whole, or in* PART, *for salvation.*"

'What infatuation of error, what phrenzy of fanaticism, can instigate any man, or body of men, thus to write and to preach? What! was *the poison of asps under the tongue of the* REDEEMER when he taught men *to look and rely on their own works for salvation*, and confirmed his doctrine by this most plain and most impressive declaration—"For the Son of Man shall come in the glory of his Father, with his angels. and then he shall REWARD EVERY MAN ACCORDING TO HIS WORKS?"

'*Was the poison of asps under* HIS *tongue* when he delivered the Parable of the Talents, and assured his Disciples, and all the future generations of the earth, that every one would hereafter be rewarded according as he, by *his own* exertion, improved the talents committed to his care?—And are mankind now to be taught, in direct defiance of this doctrine, neither *to look to* nor rely upon *their own works*, either *in whole or in part*, *for* SALVATION?

'*Was the poison of asps under* HIS *tongue*, when, in order to excite men to activity, and to warn them lest they should *fail* to *attain salvation* by carelessly sleeping at their post, and neglecting those duties, as a reward for the performance of which that salvation would be alone

alone bestowed;—when, for the sake of teaching more impressively this most important truth, he used the following familiar comparison:—"For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, *and to every man* HIS WORK, and commanded the porter to watch.

"*Watch ye*, therefore, for ye know not when the master of the house cometh; at even, or midnight, or at the cock crowing, or in the morning.

"Lest, coming suddenly, he find you *sleeping*.

"And what I say unto *you*, I say unto *all*, *Watch*."

'Did our Saviour INFECT MANY SOULS WITH PERNICIOUS ERRORS when he led them *to hope for eternal life*, NOT through *him* ONLY, without any reliance, *in whole*, or *in part*, on the *fruits* of their own moral exertions, but, on the contrary, taught them to look to *these only* for salvation? When, after exhorting them most earnestly to "BRING FORTH FRUIT WORTHY OF REPENTANCE," he subjoins the following most solemn protestation:—"For *now* the axe is laid unto the the root of the trees, *every tree*, therefore, which bringeth not forth *good fruit*, IS HEWN DOWN AND CAST INTO THE FIRE."

Having disposed of the Tinker, who may be supposed to be no very good divine, the *Barrister* proceeds to break a lance with a modern Evangelical preacher; and he manages his weapon with so much judgment and effect, that the enemy is completely thrown on his back. He first quotes a passage from Mr. Burder's Village Sermons, and then offers his own comments:

—"The righteousness of Christ is to and upon all who *believe* in him: it is *transferred* to them, *imputed* to them, or *reckoned to their account*, AS IF THEY HAD THEMSELVES PERFORMED IT; and *on this ground it is* that they are admitted into the realms of light and glory: *therefore* are they before the throne, because they have washed their robes, and made them white in the *blood* of the Lamb, and *not on account of any* GOODNESS, VIRTUE, *or* GOOD WORKS *of their own*"

'Again: "All have sinned, sin being the transgression of the law. How, then, can any man, being a sinner, become righteous? There is *but one way*: it is to the righteousness of Christ, *put to the account of* AN UNRIGHTEOUS MAN."

'Whoever encourages men to expect the reward of virtue without the practice of it, lays the axe at the root of all religion. That the Calvinistic Priesthood do this is most manifest. If all the swindlers who live by fraud and depredation on this town of London are to have the *righteousness* of Christ transferred to them, and placed to their account, *as if they had themselves performed it*, what have they to fear? Can men be better tempted to continue in their habit of wickedness by any doctrine that Atheism can frame, or that Infidels can teach? It is a doctrine which every bad man will willingly embrace, because it absolves him hereafter from all personal responsibility; but if a thinking man should adopt it, he must from that time shut up his Bible, or he will infallibly disturb his faith.

'That

'That a *sinner* should be *accounted righteous* is a contradiction in terms. A HOUSEBREAKER can never be accounted an honest man on the score of another person's integrity. An ADULTERER may find some one to stand surety for the damages awarded against him; but protecting him from the penal consequences of his *guilt* can never make him *righteous*. Suppose HOWARD had been content to suffer instead of ABERSHAW, the benevolent actions of that great philanthropist could in no manner be *imputed* to that desperate murderer, *as if he had performed them*. The thing is not possible. He would have been an *acquitted felon*, and nothing more. *He that* DOETH *righteousness is righteous*: thus says the Scripture; and none but an ideot or an infidel would dare to give the lie to it by declaring that he that doeth *unrighteousness* is accounted *righteous*. Will the DRUNKARD, in the Day of Judgment, be held to have lived *soberly*, or the HIGHWAYMAN to have led a life of *honesty*? When that great day shall arrive, will chastity be *imputed* to the licentious, or piety *transferred* to the profane?—How is it possible that men in their senses can teach such a doctrine? How is it possible they can so shamefully deceive others, or so grossly impose upon themselves?'

Since the *transfer*, for which the New Sect contend, is impossible in the very nature of things, it seems to us to be "strange, passing strange," that they persist in maintaining it. Rational Divines should take that bold and popular view of the subject which the present writer has here given of it, and turn the laugh against those who have artfully raised a hue and cry against *them* for being moral preachers. Never was a fairer field for the satirist than the doctrine of Imputation. The Trinity is an abstruse point: but the other is capable of the clearest discussion, and an example of the familiar mode of elucidating it is afforded in this pamphlet.

Highly, however, as we approve the author's mode of address to the public on the doctrines of the Evangelical Preachers, we cannot applaud the nature of his appeal to the Legislature, nor subscribe to his opinion respecting the mode of its interference. We cannot recommend any alteration in the present Toleration Act, for the purpose of cramping the Methodistic teachers; and we should be ashamed of any shabby victory obtained over them by such means. We disclaim all negative as well as positive persecution; and we had sooner see the new evangelical sect go on "conquering and to conquer," than invoke the paralyzing arm of power to curtail the privileges of its ministers. Let them have full scope for the publication of their doctrines; and if their opponents, who deem these doctrines erroneous, cannot refute them in the field of argument, and will not contend with equal zeal and earnestness, we shall lament the circumstance, but

but shall not adjure the civil magistrate to study the controversy, and to maintain what he thinks to be the truth by placing his extinguisher on all adverse eloquence. We have, without hesitation, taken part with the *Barrister* in his argument against the Methodistic doctrine; and, from the pure contemplation of its obvious tendency, we have agreed with him in calling its preachers a sect of *Anti-moralists*: but we shall do them the justice of observing that they reject, (though absurdly, as we maintain,) the inference which we and the advocates for rational religion draw from their premises. They pretend to rest their tenets on the language of scripture and of the articles of the National Faith, and deny that in any respect they make *Christ the minister of sin.* Shall we, then, decide this controversy by judicial authority? By no means. If the Legislature must interfere, let it be by recommending to the Bishops to discard from the Liturgy and the Articles of the Church every phrase which savours of Calvinism, and thus enable the enlightened clergy to maintain with perfect consistency the contest against its present insidious foes. We apprehended that the *Barrister's* Hints to the Legislature would have gone to this point; and we are sorry to part company after having travelled on so far together. When he re-considers this matter, which he will probably do in a subsequent portion of his labours, we would recommend it to him also to be less animated in his invectives; for though we allow that he has been provoked, we wish him, for the credit of his cause, to abstain from expressions which indicate a degree of unphilosophical irritation.

Mo.y.

ART. IV. *Exodus*; an Epic Poem: in Thirteen Books. By Charles Hoyle, M. A. of Trinity College, Cambridge. 8vo. pp. 400. 9s. Boards. Hatchard. 1807.

MORE imagination is exhibited in this poem than has been manifested in any of our modern scripture-epics; and Mr. Hoyle endeavours to rival Milton himself in all the prominent features of the Paradise Lost. Though the *fond* of the fable be sacred history, invention is very liberally employed in working up the scanty materials into the variety, the sublimity, and the richness of effect, which the epic Muse is supposed to require. A machinery of archangels and demons is supplied, and a new pandemonium is erected at Armageddon; where the infernal powers are mustered for the purposes both of debate and of war; and where "black spirits and white, blue spirits and gray," figure with uncouth names. We are presented also with the *dramatis personæ* of the Egyptian

tian court, in which individuals appear to whom Moses did not chuse to introduce us. The narrative is moreover relieved by episodes and prophetic visions, is "profusely sprinkled o'er" with learned and elaborate similes and allusions, and has a cast of antiquity given to it by the frequent introduction of words of Miltonic creation. Mr. H.'s poem is a bold expansion of the sacred text, and in some instances this expansion is executed with taste and vigorous conception: but we incline to think that his Devils afford rather an aukward display, and make a great deal of smoke and smother to very little purpose.

That the archangel Michael should be sent by the Almighty to release Satan from the bottomless pit, in order to instigate Pharoah to pursue the Israelites, seems to be an unnecessary fiction*, and not quite in character with the representation given of the Egyptian monarch as 'self obdur'd:' but it is still more strange to describe the archangel as displaying on a pictured veil to the arch-fiend the glories of man's redemption. Milton's Satan plays so conspicuous a part in the Paradise Lost, that he has with some propriety been denominated the hero of the poem; and though he and his confederate demons are defeated by Omnific Power, he has some cause of triumph in the success of his wiles over newly-created Man: but Mr. Hoyle's infernal spirits *Baal-semen*, *Abaddon*, *Moloch*, *Semiazas*, *Anammelech*, *Bëelphegor*, &c., with their subordinate ministers, *Atarcuph*, *Araciel*, *Anagemas*, &c. are put into sublime and terrific action without effecting any adequate object, and are driven back to the sulphureous lake without offering any thing like resistance to the archangels of God. In short, the machinery affords matter for mere description; a wonderful show of demoniacal power and energy is made: but the mighty princedoms or sultanries of hell are not able either to aid Pharoah or to protect themselves from Divine vengeance.

This poem does not include the identical portion of Israelitish history which was comprized in the *Exodiad* † by Mr. Cumberland and Sir James Burges, though, from the similarity of the titles, both might be supposed to occupy the same ground. Mr. Hoyle's Epic might with no impropriety have been intitled *The Plagues of Egypt*, since it commences with the appearance of Moses and Aaron before Pharoah to denounce the plague of flies, and finishes with the overthrow of the Egyptian host in the Red Sea. While the former work is occupied with an account of the adventures of the Israelites immediately

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* Unless this fiction is to be regarded as a poetic explanation of the text—"And the Lord hardened Pharoah's heart."

† M. R. Vol. liv. N. S. p. 78. and Vol. lvi. p. 253.

on

on their quitting Egypt, the present relates the circumstances which occurred before their deliverance. Pharoah, having been alarmed with the threatenings of the leaders of Israel, consults with his magicians Jannes and Jambres; and they recommend the invocation of their idol deities, which is heard by Abaddon, the prince of the air, who endeavours in vain to prevent the tremendous visitation. He assembles the fiends in council at his imperial residence Armageddon, and deputes Semiazas to harden Pharoah's heart by deceitful visions and ambiguous oracles:—but Semiazas and his host are appalled by the appearance of Uriel, who leads them to the bottomless pit, and threatens them with punishment if they repeat their illusions. While, however, the demons are restrained by superior power from warding off the plagues from the Egyptians, Korah and Dathan excite discontent among the Israelites who are groaning under bondage. In this part of the poem, Thermutis, Pharoah's daughter, is introduced, who comes from her retirement to give advice to her father under his troubles, and who afterward converses with Moses, her once adopted child. Pharoah nevertheless remains implacable, and is better pleased with the rash suggestions of Mesochris, his eldest son, than with the mild admonitions of his daughter; though the latter are strengthened by those of Butis, an aged counsellor, who advises the release of the Israelites.

In the mean time, the Hebrews mutiny, instigated by Korah, Dathan, and Abiram, and are with difficulty quelled by Caleb, Joshua, Moses, and Aaron. At the Egyptian court, Thermutis falls under her royal father's displeasure by imploring the release of the Israelites, and is banished by him to the land of Goshen. Here she enjoys a long conference with Moses, who details to her the history of the general deluge, and the particulars of his flight to and residence in the land of Midian, (this forms a beautiful episode,) as well as of his miraculous call on Mount Horeb, and his return, under the guidance of Raphael, to Egypt.—Plague following plague, Pharoah is disquieted, and confers with his counsellors; when Venephes, an aged warrior, relates the valour and wisdom of Moses in conquering the Ludim. The monarch, as if inclined to release Israel, now sends for Moses and Aaron: yet he proposes difficulties; and the plagues of locusts and darkness follow, though Adharmesa, one of the evil angels, endeavours to avert them. The last interview of Moses and Aaron with Pharoah now takes place, when the death of the first-born is denounced: but, before this horrible visitation is detailed, we are presented with a description of heaven, where the archangel Michael is summoned to the more im-

mediate presence of the Almighty, and commissioned to proclaim the Passover, which is solemnized in the land of Goshen. The angel of death then smites every Egyptian family; Mesochris, the first-born of Pharoah, dies; and the tyrant, after a struggle, releases Israel. Now (strange to relate) Michael delivers Satan from the burning lake in order that he may revisit the earth; and, personating Mesochris, who had recently expired, instigate Pharoah to pursue the Israelites; and (stranger still) that he may ascend to heaven, to accuse the Hebrews of unbelief. In the last place, the muster and march of the Egyptian army are related, with the route of the Israelites to their encampment in Pi-hahiroth, the approach of the Egyptians, the division of the Red Sea, the safe passage of the people of Israel through it to Baal-zephon, and the destruction of their enemies on attempting to follow them. The poem concludes with the song of Moses and of the children of Israel.

Such is the outline of the contents of thirteen books, each of which, on an average, consists of 600 lines in blank verse; so that the creative powers of Mr. Hoyle, in every part of this performance, have been largely exerted. He rarely satisfies himself with putting sacred history into rhythm, but, with the imagination of a poet, gives an epic character and fullness to the narrative. Instead of being too tame, his fancy has required a curb; his descriptions are often diffuse; and his imitation of the Miltonic similes has been carried to an excess. His Muse, however, does not want energy, though occasionally his lines are lame and prosaic*. We shall give a specimen of his descriptive powers in the account of the plague of flies; or, as he is pleased to tell us, of all sorts of horrible beasts, according to some antient (he should have added, *and foolish*) commentators:

> ' Foremost in whirls the insect millions came,
> Choaking the breeze; to hearing, sight, and touch
> Noxious alike; the gnat and winged ant;
> The gadfly, and the droning scarab race,
> Close-wedg'd in balanc'd flight with eager speed
> Sail the hot air; wasps and the hornet train
> In clouds descend, as when their fury chas'd
> The Canaanite, or from Phaselis drove
> The weaping citizens constrain'd to leave
> Their triple port, and happy native hills
> Of Solyma. Far less in multitude
> The poisonous flies by Oroonoko's wave,
> Or Mississippi, or the river call'd
> Of Amazons, from many a barbarous realm

* One of his lines consists of these words from the *Te Deum laudamus*,—" Thine honorable, true, and only Son."

Draining

Draining unnumber'd floods in sea-like pomp,
Of longitude immense and depth profound.
Next with annoyance dire the feather'd tribes
Darken'd the sun: flamingos, falcons, herns,
The greedy cormorant, the sharp-ey'd kite,
The doleful bittern, and the sea-mew gaunt,
Red ibis, and the hawk of steadiest wing,
Fit symbol of the winds and sacred held
Throughout the land of Nile: the clamorous crane,
The broad beak'd pelican, the ostrich tall,
The ossifrage and ospray, and the clang
Of eagles, fierce as when afar they ken
Havoc and battle, when their headlong rage
With speed of lightning hurries to the slain.
Nor such alone as whom Norwegia breeds
Or Thule, where from beetling precipice,
Suspense the peasant plies his dreadful trade,
Plundering their eyries; but of mighty bone,
And pennons rival to the condor's plume,
Who in the stony girdle pleas'd resides
Where winter shivers 'neath the tropic sun
On Cotopaxi, and the lonely snows
Of Chimboraco; there the monarch wings
The depths of upper air. With eyes on fire
Darted the vulture; next the bird that tends
His aged sire (and thence by Egypt's sons
Rever'd, and on the royal sceptre graven)
Outstretch'd his length of neck; nor lagg'd behind
The raven, nor the dismal owl whose cries
Infest the night: nor he of doubtful form
Th' unhallow'd bird of darkness, though to beasts
Fitlier perhaps ascrib'd, and by his side
The vampire, kindred plague, that sucks the veins
And changes sleep to death: hence hideous tales
Of superstition, how the buried corpse,
Swollen with dæmoniac life, flits from the tomb
Athirst for blood. Thus æther populous swarm'd,
Nor less the ground; for there cerastes crept,
And scorpions, and the worm of varied hues,
By Greeks hyæna call'd, the putrid seps,
The dry chersydrus, and the hissing viper,
And torrid dipsas, swift acontia,
The life-benumbing asp, (of kingly power
The sign, and figur'd on th' Egyptian crown,)
Hot prester, and the deadly basilisk,
And amphisbæna, and, then only seen,
The winged snake; (though this by some believ'd
The shining serpent form in which conceal'd
Th' arch-enemy in blissful Eden sow'd
The tares of sin and death.) Now far and wide
The dusty plain resounds with trampling speed
Of bestial feet: now leaps, now proudly stalks

The panther, conscious of his painted vest,
And youthful strength redundant: now remote,
And now at hand, the lion's hollow roar
Appals the bold: slow from the labouring wave
Behemoth snorting rose, portentous shape,
His loins and ribs like solid plates of brass,
His tail like cedar waving, and his bones
As iron bars. The horn'd rhinoceros,
The boar and spotted ounce, the bearded pard,
The fierce-ey'd bison, furious buffalo,
The sharp-quill'd porcupine, and tiger fell,
Promiscuous roam'd. The wild ass did not love
That time his desert haunts and mountains drear,
But swept the plain, with savage scorn deriding
Affrighted man: unwieldy in his might,
Huge strode the lordly elephant, and seem'd
A moving tower; o'er all the countless throng
Pre-eminent, as o'er the tallest bark
Some icy mount in hyperborean seas
Loose drifting from the pole; beneath whose lee
Navies might moor: so vast the giant length,
The base so deep, the nodding crest so high.'

Availing himself of the suggestions of commentators, Mr. H. has here made the most of the first plague: but he ought to have considered that other plagues were to succeed; and that, if this had actually been as overwhelming as he has described it, all the population of Egypt must have been destroyed.

In the speeches of the evil angels, an imitation of Milton is very apparent. Moloch says,

——————— 'I renounce
This pomp, these dignities; and glad prefer
Hell torments to the loath'd society
Of willing slaves;'

which is only a paraphrase on

"Better to reign in hell than serve in heaven."

Again, Abaddon exclaims,

——————— 'Let disdain
Instruct us rather to reject all good
And evil sow incessant;'

which is the very sentiment of Milton's Satan,

"Evil be thou my good."

We are told also that in the bottomless pit 'Hope dies;' which reminded us of Milton's "Hope never comes that comes to all." Let us turn, however, from the infernal horrors, and from the machinery of the poem, to parts which

are more natural and more amusing. Among these, as we have already hinted, the Episode which contains the relation of Moses's flight from Egypt, and his residence in Midian, occupies a distinguished place; and from this portion of the work, therefore, we shall copy the description of his entrance into Midian (led by prophetic vision), his interview with the daughters of Jethro, and the invitation which he received to the father's hospitable roof:

> 'Rise, man of God, and Spirit-led advance
> O'er Paran's desert and o'er Horeb mount
> To Midian, where Jehovah hath prepar'd
> Thy dwelling till the harvest-time of hope
> And prophecy thy wandering steps recall
> To Egypt, whence thy ministry shall lead
> Israel to freedom, and the plenteous realm
> In old prediction to their fathers sworn.
> 'Rous'd by such word of promise, I survey'd
> The landscape, stranger late, familiar now
> To eye and tongue inspir'd, that knew and nam'd
> Each object: Elim's palm-trees here and springs,
> Here Paran's desert, Horeb mountain there,
> To which I turn'd, and with elastic speed
> Travers'd the plain and scal'd the steepy cliff,
> And wound through thicket and through darksome dell
> Two days my path; in rumination deep
> On knowledge late reveal'd, decrees of grace,
> And mysteries that not to flesh and blood
> Must yet be told. The third resplendent morn
> Cloudless arose, when (Horeb past) appear'd
> Before me Midian's plain, to which a smooth
> Declivity of forest verdure lur'd
> My blithesome steps; the song of birds around
> Was resonant, and mountain breezes cool
> Temper'd the flaming sun: but when the vale
> Receiv'd me, and the fervid air induc'd
> Desire of shelter, 'neath a dodder'd oak
> That with its gnarled branches shade diffusing
> O'erhung a bubbling fountain, I repos'd
> My weariness, nor long repos'd ere sound
> Of female tongues, with intermingled bleat
> Of flocks advancing, turn'd me to behold
> Where from a woody coppice issuing came
> Seven damsels fair, in mutual likeness fair,
> As sisters, save that she who eldest seem'd
> And led the blooming throng, superior look'd,
> Superior mov'd, in queenlike loveliness
> Mature, and in pre-eminence array'd
> Of dark majestic beauty: such the dreams
> Of fancy, thus Egyptian fables paint
> Isis in smiles; her stature overtopp'd

The

The virgin bevy, and her sparkling eyes
Outshone them as the noon-day sun outshines
Remotest star. Their fleecy charge they led
To water at the spring: when, lo, a rout
Of shepherds rush'd from covert to repel,
With menaces and interdiction fierce,
The beauteous train: what wonder then if stung
To fury I assail'd the savage hinds;
Who conscience-cow'd, or heaven-struck with dismay,
Fled, from a single arm in tumult fled,
And unobstructed left the greensward path
Of access to the fountain; whither came
Straightway the virgin company, with fear
Yet panting, and with livelier crimson flush'd,
The while their hurried step and timorous grace
Fresh lustre, added captivation beam'd.
Eager I met them, and with strenuous haste
The troughs replenish'd, and to water led
Their cattle: then to her whom first I mark'd
Above them all in aspect, shape, and air,
Unparagon'd, my suppliant speech addrest:
'O thou whose presence might adorn and cheer
Worst solitude, bright wonder, deign to tell
If stranger here or native thou sojourn.
'She heard, and in her cheeks the life-blood burn'd,
While thus with modest briefness she replied:
'Jethro, the priest of Midian, is our sire,
Raguel our grandsire, in a neighbouring grove
Our native dwelling: to thy questions thus
I answer, grateful for thy generous aid;
But let me now depart; nor thus converse
With stranger, though as benefactor known.
'This said, with her companions slow retiring,
She left me solitary to revolve
Her harmony of voice, her courteous mien,
Her every grace and charm: for whether grief,
(My cares for Israel in despondence lost,)
Had tam'd each sterner passion, and dispos'd
To soft affection, or the bland decree
Of Providence by strong attraction led
Enamour'd musing to the destin'd balm
Of banishment and woe; adversity
Already seem'd disarm'd since I beheld
The progeny of Jethro; Midian's land
Seem'd pleasant, and seem'd paradise, if there
Partner so lovely might beguile the pangs
Of exile and expectance. Thus enchain'd
In sweet imprisonment my pensive soul
Fatigue and heat remember'd not, nor call
Of thirst and hunger: whether long the space
I noted not, ere she whose image fill'd

My thoughts, return'd, (appearing in return
Yet lovelier than before,) and thus began:
'Brave stranger, to my grandsire when I told
Thy valour and protection, he rebuk'd
My doubts inhospitable that forbore
To lead thee to his presence. Haste, he cried,
Zephorah, and with supplication press
Thy bold defender, entering to partake
Refreshment here, though humble, yet bestow'd
Cordial, and season'd with a grateful mind.'

From this tranquil sylvan scene, we are soon hurried away to the terrible and the sublime; and the poet has so delineated the plague of darkness, that the reader will almost tremble as he reads: but, as it extends to some length, we must refer for this "palpable obscure" to the book, and close our selections with the description of the passage of the Israelites through the Red Sea, after Moses had divided the waters:

'O'er the main
He [Moses] wav'd his rod, and eastern whirlwind blew,
And ocean was disparted, and unveil'd
His nethermost profound, discovering breadth
Of passage safe, from Pi-hahiroth stretch'd
To Baal-zephon's shore. Rapid as bolt
Of thunder, on Riphæan mountains falling,
Rives through the wind swept pinnacles a long
Capacious avenue; so sudden burst
The deep asunder, and retreating left
A vacant gulf, and hung in watery pile
On right and left; while all the sea beside
Was rough and black with tempest, and assail'd
In unrelenting battery the shore,
In mountains over mountains roll'd. With hands
Beckoning and high upheld, like gonfalon
Or eagle banneret conducting war
Through paths unknown, amain into the void
The sons of Amram, by the Spirit impell'd,
Descended; and with momentary zeal
Of hope and faith the congregation's throng
Flock'd after them. Adown the dreadful steep
They went as to earth's centre; through shades, dens,
And solitudes, by sovereign power convoy'd
Gently as careful rider guides his steed
From mountain to the dale. On either hand,
Wallowing in crowds, the monsters of the deep
Look'd through the glassy wall, and saw th' array
Of Abraham's progeny by myriads pass,
New habitants and strange, t' invade the haunts
Of multitudinous ocean; and presume
Where never sea-line plumb'd, where on the reefs

Of coral strewn with bones and fleshless sculls
Destruction sits enthron'd: there night and death
Had tomb'd the sons of Jacob, but that help
And angel of Jehovah gave them light,
And pav'd their way. As when a stately ship
Beneath the brow of promontory tall
Casts anchor; and the cable swift uncoils,
Diving to fix on sand bank submarine
Its faithful hold: so Israël unwound
Their massy phalanx, and in long-drawn file
Glided to realms below; before nor since
By human eye beheld, but then a safe
Commodious road, where unmolested all
Dry-shod advanc'd; and ere the morning watch,
To breeze of heaven and upper world emerging,
On Baal-zephon's beach in worship fell.'

These specimens will fully shew that Mr. Hoyle has executed his task with the fire of true genius, and that the commendation which we have bestowed is due to him as a scripture Epic poet. Like Milton, he displays his learning on all occasions, and often will his readers stand in need of notes; so far, however, from affording any helps of this kind, he has not even introduced his work by one syllable of preface, but has left it to speak for itself, and to be its own recommendation.

Mo-y.

ART. V. *Practical Illustrations of Rhetorical Gesture and Action*, adapted to the English Drama. From a Work on the same Subject, by M. Engel, Member of the Royal Academy of Berlin. By Henry Siddons. Embellished with numerous Engravings, expressive of the various Passions, and representing the modern Costume of the London Theatres. 8vo. pp. 387. 1l. 1s. Boards. R. Phillips.

IT is the well known practice of the German dramatists, in order to facilitate the conception of their works by the performers who represent them, to add very copious marginal directions; differing only in the length of the ordinances, from the word of command which regulates military manœuvres. Pity, terror, astonishment, love, hatred, and all the finer emotions of the soul, are to be expressed by certain movements of the body, arms, fingers, feet, and legs, with the same mechanical precision which distinguishes the more simple processes of "standing at ease," and resuming "attention!" This kind of manual exercise M. Engel has been ambitious of reducing to a system; and Mr. Siddons, undismayed by the signal inferiority of the German tactics, when compared with the

prompt exertion of intellectual power according to emergencies which has been so frequently displayed of late years in the military art, has done his utmost to introduce on the English stage the custom of drilling men into machines.—For our own part, we have always entertained a strong general objection to the instructions so liberally dealt out by authors, concerning the management of looks and attitudes; and it applies with equal force to this compendium:—to a good actor, such lessons will be superfluous,—to a bad one, they will be useless, and probably dangerous.

From the manner in which the instructions of this volume are detailed, we are left in doubt respecting the source from which they proceed; whether from the enlightened theory of the Berlin academician, or from the practical observations of the London performer. 'The application (says Mr. S.) of M. Engel's principles, in the original work, was adapted to the business of the German stage; and as his references and examples were chiefly drawn from the German drama, it became an essential duty of the translator to anglicise the matter, as well as translate the language, of his author.' (Advertisement.) It may seem like cavilling, to question a position apparently so reasonable; yet we are not certain whether a proper explanation of the German scenes, to which M. Engel alludes, would not have answered the purpose better than an adaptation of his remarks to portions of English plays: since, as abstract principles were to be enforced and illustrated, this object would have been more effectually fulfilled by placing new characters and situations before our eyes, than by recalling our attention to those hackneyed *coups de théatre*, with which we are all familiar from our earliest years, in the stock performances of our own popular dramatists. At any rate, Mr. Siddons ought to have made it clear for what opinions he was responsible, and what he merely repeated after his original; and for this purpose his additions should have been distinguished from the rest of the book. We have some curiosity to be informed whether the actor panegyrized at p. 28. forms the delight of a British or a Prussian audience: but we have no clue to our conjectures, except that the warm praises bestowed on him do not enable us to recognize the individual. It would also be highly satisfactory to know that the eulogy pronounced on the merits of Mr. Cumberland proceeded from a foreigner who can boast so high a literary character as M. Engel.

We must revert to the parallel between soldiers and theatrical performers, who differ in one essential particular which it is important to point out on the present occasion. The utility of all military movements depends wholly on their precision,

precision, their co-operation, their *unity*, if we may so express it; the same thing must be done by a thousand men at the same instant, and in the same manner:—but, in the display of emotion and the violent bursts of passion, we are informed in this very volume, either by M. Engel or Mr. Siddons, that 'nature differs much in different men;—what is natural in one personage, may be ridiculous in another.' The infinite variety of forms, then, in which the same expression may clothe itself, will be produced by a thousand physical causes, independent of the moral differences of character; by the party's situation in life, his habits of bodily exercise, or the manners which he has caught from his society. Why, then, are all men indiscriminately to represent pride by 'thrusting one hand into the bosom, carrying it as high as they are able, and placing the elbow of the other arm a-kimbo?' &c. Why is contempt to be uniformly expressed by 'gently drawing the back of the hand several times under the chin, and turning back the head,' &c.? This action is indeed to be accompanied with an ironical smile; and we are disposed to think that, if the smile be properly and sufficiently expressive, almost any other collocation of the limbs will do just as well as that which is above designated with so much minuteness.

It may be added, as a still farther reason for deprecating all attempts at uniformity in gesture, that one of the most powerful charms of scenic representation consists in the diversity with which the same emotion may be exhibited by different persons, or by the same person at different times. The great theatrical luminary of the last age,—the only performer who has left behind him a permanent and what may be called a classical reputation,—is recorded to have frequently varied not only the action, but even the whole emphasis, with which he delivered the most celebrated speeches in Shakspeare. This power pre-supposes the combination of genius and feeling with consummate skill and exquisite judgement, and is not more inconsistent with the theory of the present volume, than with the system of studied attitudes and disciplined movements which appears to be gaining ground on the English stage.

Here, however, a consideration of some importance crosses our minds, which appears to throw a doubt on the justice of the preceding remarks. It may be said that, owing to the stupendous size of our (late) winter-theatres, the modulations of the voice die away on the ear of the distant spectator, the language of the countenance can no longer be construed, the beams of the eye are quenched in the shadowy vapors suspended over the pit, and gesticulation is the sole remaining medium by which a fable can be related or passion communi-

cated. Terpsichore must, therefore, necessarily usurp the reign of Melpomene and Thalia; plays and even farces must be sacrificed to mimes, melodramas, and spectacles; and if this be the case, the time and attention formerly bestowed by the actor on just pronunciation, impassioned tones, and correct emphasis, must now be transferred to the study of postures, manœuvres, mechanical effect, and symbolical expression. We cannot, however, enter into an effectual examination of the book as it may be calculated for this purpose, having no means of laying before our readers the plates which supply the deficiencies of description; and we must therefore decline the task, after having extracted the 'Mild Character,' which is one of the few that are not accompanied by a portrait:

'A *mild character* (I do not mean an effeminate one) carries the arms folded across the middle of the body; his head rests in a vertical position; it is neither thrown back, nor reposed on the breast; his steps are short, and his feet, though not *turned in*, are far from running into the opposite extreme.'

We must frankly yield the palm of sagacity, to any one who can discover the connection between these exterior characteristics and the thing signified.

When sixty-five plates are thrown into the bargain with a large octavo volume for the moderate price of a guinea, the purchaser has no right to expect any great perfection or delicacy in the engravings. Yet we are sorry to combat the feeling of gratitude which appears to have actuated Mr. Siddons towards his coadjutor of the pencil. The drawings are of great importance in a work of this nature, but on their execution in general we cannot bestow much praise. If some few exceptions may be specified, (particularly the examples of Idiotism, Dejection, Menace, Vulgar Arrogance, and the Voluptuary,) we shall be glad to ask why *Scorn*, as here portrayed, might not be equally the representative of Hospitality; what are the discriminating marks between the face of *Joy* here depicted, and the ordinary expression of sorrow; and wherein Love differs from Hatred? The military officer, who personifies Pride, is correct in one particular, since his unbalanced position must certainly soon *lead to a fall.* The puerile exposures of False Gesture might have been safely omitted, or would have been properly classed under the head of false *drawing*, a fault not uncommon in these sketches; and of which a glaring instance appears in the extended right arm of *Terror.*

If we have spoken with some severity of this work, our feeling must be attributed to a dislike and dread of the principle on which it appears to proceed; and to a perception of the danger of superseding

superseding nature, thought, and feeling, in favour of the technical rules which form tumblers and rope-dancers, and the mechanical discipline which regulates the actions of *fantocciui*. This danger is by no means removed by a few general observations thrown out here and there in the way of caution, or protest, against the pedantry of too close an adherence to literal instructions. Those, however, whose maturity of experience and theatrical science secure them against being misled by the theory, will find many valuable observations, and useful hints for attaining excellence in their art.

To the volume an appendix is subjoined, describing the well known origin of the drama in Greece, and rapidly passing to the present mode of dressing characters at our large theatres. This subject is so full of entertainment, that we regret the brevity of the paper employed on it:

'Much curious information may be obtained on this head, from a perusal of the life of Colley Cibber. The dress of Cato is particularised by a very eminent poet; who describes the gown and *wig* worn by Booth, the original representative of that character, in a very accurate manner. It may afford some scope for speculation on the progression of dress, to remark, that the very suit of clothes worn by Wilkes as the airy, lively, dashing Sir Harry Wildair, is at the *present moment* the habit adopted by the antiquated, formal, star-gazing Old Foresight, in the admirable comedy of Love for Love.

'To Mr. Garrick the stage owes great obligation; and his memory will be dear to the lovers of the drama, as long as the works of Shakspeare continue to be the admiration of a British audience: yet in tracing the progression of dress, we may surely be permitted to make a few passing observations, without detracting from the merit of that *immortal man*. There was nothing ridiculous in *his* wearing a *wig* in the character of Ranger, but such a dress would now excite the risible faculties of the audience. The characters of Macbeth and Romeo, which he represented so perfectly, would have been improved by the Scottish and the Italian garb. King Richard is said to have been so exquisitely delineated by this great actor, that none but those who had the happiness of seeing him, can form any idea of the sublimity of his conception of that arduous part. The dress of Richard was as correct then as it is at present; but the other characters were attired in embroidered coats and waistcoats, cocked hats, powdered heads, bags, and court swords. The general effect must have been considerably impaired by such a distinction; and with an actor of less ability, the illusion would have been weakened, if not destroyed: but while Garric acted, attention was employed on him, and him alone; all exterior objects were put to flight by his transcendent genius.'

A copious index is properly added.

Den.

ART.

ART. VI. *The Theory of Dreams:* in which an Inquiry is made into the Powers and Faculties of the Human Mind, as they are illustrated in the most remarkable Dreams recorded in Sacred and Profane History. 2 Vols. 12mo. 8s. Boards. Rivingtons. 1808.

NEVER was a more unpromising subject chosen for theorizing!—"The fickle pensioners of Morpheus' train" are such an unsteady and licentious rabble, so absolutely incapable of regularity and discipline, that we defy the most resolute system-builder to train them into any thing like an orderly and distinct plan of co-operation. Reason and philosophy they laugh to scorn; confusion and inconsistency are the very elements of their composition; and he who endeavours to marshal this motley, unmanageable, and whimsical multitude, according to the laws of scientific induction, will soon find himself engaged in a task almost as hopeless as that of registering the forms of the clouds which flit across the face of heaven, or of investigating the laws which influence their perpetual variation of figure.

Independently, however, of the disadvantages of his subject, we suspect that the intellectual habits and accomplishments of this author are by no means such as qualify him for an undertaking of this nature. He certainly appears to be a man of a refined and cultivated mind, accustomed to indulge his curiosity on any topic which he finds interesting, by pursuing it through many different writers, and collecting whatever may be obtained from the various sources of literature: but his understanding does not seem to be of a very robust and vigorous constitution, nor adapted either by nature or practice to the laborious exercise of rigid philosophical discussion. The information which he has collected is creditable to his industry: but it might unquestionably have been more maturely digested, and re-combined in a more perspicuous and connected form. His remarks are without union or concentration; their effect is weakened by frequent and injudicious repetition; and his work is almost as broken and incoherent as its theme.

The argument which the author is pleased to dignify with the title of a theory consists of the following propositions;—that the mind of man is not naturally endowed with the faculty of prophetic discernment, capable of operating either during sleep, or at any other time:—that consequently no confidence is to be placed in any dreams or visions, except such as can be ascertained to have been communicated by inspiration;—that the claim to inspiration must be rigidly confined to those dreams which were subservient to the grand scheme of Revelation;—

Revelation;—and that, therefore, none but those which are recorded in scripture-history can be regarded as having any connection with futurity. He has here unquestionably taken the only safe view of which a subject so full of mystery and uncertainty is susceptible. He remarks, very judiciously, that in considering the question, whether it forms part of the usual moral government of God to furnish mankind with visionary intimations of futurity, it must be remembered that it has not pleased him to impart to us any general injunctions to rely on such notices, nor any rules for their interpretation; and that it seems scarcely credible that the Creator should vouchsafe to man a Revelation of his will, unaccompanied by the sanctions proper to secure it respect, or the instructions necessary to render it beneficial. (See Vol. 1. p. 12.) This argument is undoubtedly very forcible, and almost conclusive; and it is supported by a view of all those instances which are preserved in antient and modern history.

Chapter i. exhibits the terms by which the antient writers distinguished the different kinds of dreams, according to Macrobius; and chapters 2, 3, 4, 5, and 6, are devoted to the consideration of some of the most remarkable dreams that are recorded by the writers of antiquity. From these portions of the work, we will select some specimens of the writer's style of reasoning and composition.

In ch. 2. he observes

'There are some dreams which, upon strong grounds, may be rejected, since they imply a revelation without sufficient object, or have a pernicious tendency: and it must be inconsistent with the divine attributes to have conveyed intimations of futurity to those who had no ground to respect them, and could derive no instruction from them, and still more unreasonable is it to suppose God to have imparted any that were calculated to confirm fallacious systems of religion, or to subvert the eternal laws of moral wisdom.

'Upon these considerations we need not hesitate to reject those accounts which are connected with the superstitions of antiquity, and calculated to strengthen a belief in the existence of the heathen deities; such may be considered as crafty inventions devised for some purpose of interest or policy.'—

'Even those persons who assent to the inspiration of dreams which had a beneficial tendency, must reject such as contradict the sure principles of religion, and involve consequences inconsistent with the declared doctrines of Scripture, since certainly to represent the power of inspiration to have contributed to advance the gloom, and strengthen the fetters of superstition, must be deemed injurious to the attributes of that Being, whose jealous wisdom is understood to delight in the progress of truth, and who seems to have challenged the works and energies of preternatural power and knowledge, in exclusive support of the evidence and claims of true religion.

'It

'It may be said, perhaps, that we are authorized by sacred instruction to maintain, that the Almighty has often judged it right to display his resentment against gross and flagrant wickedness, by suffering its followers to be infatuated in the delusions of their own vanity, and hardened in the obstinacy of their wilful error; subjecting them sometimes not only to the arts and wicked contrivances of interested men, but also to the imposing miracles and malignant deceptions of superior beings; and that as the wonders which God permitted the magicians of Egypt to perform contributed to aggravate the perverseness of Pharaoh, so dreams and oracles might, as Justin Martyr supposed, be purposely suffered, at the suggestion of evil spirits, to mislead those who, disregarding the simple evidence of a stupendous and well-regulated creation, which never ceased to bear testimony to the government of an intelligent and benevolent God, plunged themselves into the depths of a profligate and licentious idolatry.

'Whatever force we may allow to this argument, we cannot suppose, that when God was not particularly offended, and when the dreams which were furnished actually afforded deliverance, that they were designed to be instrumental to the punishment of general error. It is an arrangement undoubtedly consistent with general and equitable laws, that the punishment of sins should result from the indulgence of evil, as Saul, when he wished to break through the appointed and acknowleged decrees of God, by having recourse to those necromantic arts which he himself had discountenanced as superstitious, heard this fatal sentence uttered with unerring truth; and as Ahab was justly seduced by an evil spirit, when he refused to listen to any prophet who predicted not "smooth things" unto him; still however it is utterly improbable, that communi ations of divine mercy should have been designed to be merely subservient to the establishment of error. If the dream, which was said to have been imparted to Stilpo, had any foundation in truth, it should seem to have been designed to check the spirit of offering up expensive oblations to the heathen deities. The account represents him to have dreamt, that he saw Neptune expostulating with him for not having immolated an ox to him, as was the custom of the priests. Upon which he remonstrated with the deity, for coming like a child, to complain to him, that he had not filled the city with the smoke of an expensive sacrifice, when he had done what his circumstances would admit: upon which the god extended his hand to him with a smile in proof of approbation, and promised that, on his account, he would afford a plentiful supply of water to the Megarensians.'

The third chapter commences with farther distinctions between the dreams of sacred and those of profane history:

'It deserves to be remarked, as an objection to many of the dreams mentioned in antient accounts, which lay claim to the reputation of having been inspired, that they are represented to have predicted events which it was of no advantage to reveal, and of which no care could avoid the accomplishment.

'The

'The dreams recorded in Scripture were calculated especially to establish the evidence, and conspire with the designs of religion; they unfolded the scenes of futurity for the consolation and encouragement of faith, for the attestation to character, and for the manifestation of God's councils. The threats and the promises, which they disclosed, were for adequate purposes, and sometimes suspended on conditions and revocable decrees, they were given with the evidence and clear manifestation of truth, were attested by signs, and explained to those who had reason to look to their completion, and to hope or to tremble without the imputation of credulity.

'But the dreams, mentioned by heathen writers, were delivered to persons who had often no especial claim to divine attention, and who had no reason to respect them till some correspondent event awakened regard.'

Here we have only to observe that perhaps it is not an objection to the authenticity of any supernatural prediction, that 'no care can avoid its accomplishment;' since this is a necessary characteristic of every intimation which is strictly prophetic, and is true of almost every instance that is recorded in scripture.

Chap. 14. considers 'the nature and efficient cause of Dreams,' and c. 15. 'the operation of the mind in the production of Dreams.'—Of this part of the subject, a most indistinct and unsatisfactory view is taken. The author appears to lean towards a notion that extraordinary energies are exhibited by the intellect during sleep, beyond the measure of its waking exertions; and that the faculties of judgment, discrimination, and reason, are then frequently in a state of regular and vigorous action. We apprehend that he has but slender foundation for this opinion as a general maxim. During the repose of the animal faculties, the power of volition reposes likewise; leaving the mind occupied by a series of thoughts, which follow each other in a succession influenced either by accident, or what for this purpose is nearly the same thing, by laws of association unknown to us. The operation of these laws may probably be varied or disturbed by that sympathy which exists between the bodily and the mental functions; and thus our dreams may often partially receive their direction from the affections of the corporeal organs:—but the suspension of the will appears utterly inconsistent with the notion of a systematic exertion of the intellectual powers. The laws of association alone, without the interference of volition, can scarcely be supposed to connect our ideas into a consistent form, although the action of those laws may occasionally approach very near to regularity, and more so in some individuals than others. Little reliance, therefore, can be placed on those speculations which represent the mind as capable

capable of the most effective exertions, when relieved from the incumbrance of the bodily senses. This idea the author has adopted from Sir Thomas Browne, who says that—"we are somewhat more than ourselves in sleep, and that the slumbers of the body seem to be but the waking of the soul; the ligation of sense, but the liberty of reason; and that our waking conceptions do not match the fancies of our sleep;"—which opinion he supports by relating of himself that, though not naturally disposed to mirth, yet in one dream he could compose a comedy, and laugh himself awake at his own good things *. In the first place, we must be pardoned a little scepticism in receiving what is delivered to us by this ingenious, but excentric and whimsical writer. Secondly, we rather suspect that, if his memory could have served him to recall when awake the comic productions of his sleeping hours, he would have found very little which could excite laughter, or that he would have had the laugh all to himself. We believe that it must have happened to many persons, to be highly elated in their dreams by the composition of sublime and magnificent verses; which, on being recollected in the morning, have turned out to be most egregious nonsense.

The instances of the *Somnambuli*, or walkers in their sleep, furnish little support to the author's opinion. They are clearly in a state of disease; their actions are very limited, frequently without any object, and sometimes extremely defective. It is said that such persons have been known to walk over places 'which Mad Tom would have shuddered to look at;' and they have probably owed their safety precisely to the imperfect state of their faculties, which failed to present them with a distinct view of their danger: on the same principle that difficulties have been often most successfully encountered by those who were not fully aware of their magnitude. The cases mentioned of persons who have produced and committed to writing regular and finished compositions during sleep, and have waked in the morning greatly astonished at the labours of the night, of which they retained no recollection, are certainly very curious, if they can be implicitly credited: but they are extremely rare; and it is remarkable that no dreaming philosopher or poet has ever yet, that we know, presented the world with any specimen of his sleeping performances, which would have been the most natural and satisfactory mode of verifying so surprizing a fact. The circumstance related of himself by Cælius Rhodoginus, and mentioned by the present author, vol. 2. p. 61., does not

* *Religio Medici*, P. II. § 11.

 strike

strike us as particularly wonderful, nor as affording any proof of a superior activity in the mind, while the body is reposing. Being extremely anxious, as he relates, to refer to a particular author, he recollected in his dreams the title and page of the book which he wanted, and for which he had in vain taxed his memory when awake. This was probably effected by the natural march and rotation of his thoughts, in sleep, which brought him, without any exertion of the will, to the idea which he had before sought without success: just in the same manner as our waking thoughts, when left to take their own course, perpetually conduct us to the recollection of names and circumstances which, but a short time before, no effort of the will or of the memory could revive. That the mind has been deemed, during sleep, fit for the reception of revealed knowlege, is no proof whatever that it derives unusual powers from the quiescence of the body, or that it exhibits in that state any distinguished evidence of its elevated nature (see vol. 2. p. 78, 87.); because, in the first place, revelations have been equally imparted to persons who were awake; and secondly, the same power, which vouchsafes a preternatural communication of its will, can surely place the mind, whether sleeping or waking, in a proper condition to receive it.

Chapter 17th treats of the recurrence in sleep of reflections which engaged the waking attention; and chapter 18th, of the influence of the body on the mind during sleep. Both of them are amply embroidered with quotation, but very scantily supplied with thought; and, like many other parts of the treatise, they put us in mind of a frill and ruffles without the useful addition of a shirt, or of lace and finery distributed over the frail surface of a thread-bare coat.

The 19th chapter is employed in recapitulating the opinions of the author, and fortifying them with additional authorities; and the 20th and last is spun out of some flimsy remarks on the use of fictitious dreams in literature.

As to the style of this writer, it is, on the whole, by no means deficient in perspicuity and force. In some places, however, it is harsh; in others, feeble; and occasionally it is disfigured by affectation. Thus in vol. 2. p. 117. we read of '*triste* and cadaverous figures;' and the presumption of Callimachus, in gazing on the naked charms of Minerva, is, in defiance of all derivative analogy, called Act*æan* audacity, from the story of Act*æon*. The philosophy of Newton might with as much propriety be termed the Newt*æan* system.

LeB.

ART.

ART. VII. *The Poems of Richard Corbet*, late Bishop of Oxford and of Norwich. The Fourth Edition, with considerable Additions. To which are now added, "*Oratio in Funus Henrici Principis*," from Ashmole's Museum, Biographical Notes, and a Life of the Author. By Octavius Gilchrist, F.S.A. 12mo. pp. 260. 9s. Boards. Longman and Co.

"THE witty Bishop Corbet" was born A.D. 1582 at Ewell in Surrey. Of his father it is recorded that he had a good taste for gardening; and Ben Jonson has "memorized" him among the number of his personal friends. The industry of Mr. Gilchrist, who has searched the registry of the Prerogative Court for the purpose, has farther ascertained that he left to his son, by will, "sundry freehold lands and tenements lying in St. Augustin's parish, Watling Street, London, and 500l. in money." He was at Westminster School till 1597, when he entered at Broadgate Hall, Oxford; whence in the next year he removed to Christ Church: he took his master's degree in 1605; and thereupon, as Mr. G. says, 'he became celebrated as a wit and a poet.'

At what time Corbet married, it has foiled even the ingenuity of Mr. Gilchrist (though a most zealous antiquary) to ascertain correctly; notwithstanding which, we give him the fullest credit for the minuteness of his research, and also for the sincerity of his avowal that, where fact cannot be obtained, he despises the usual resort of literary biographers, conjecture. The lady's name and parentage are, however, more certain; and she was the daughter of Dr. Leonard Hutton, his friend and fellow-collegian. His only children were 'a daughter, named Alice, and a son born the 10th of November 1627, towards whom the beautiful poem at page 150 is an undecaying monument of paternal affection.' Perhaps our readers will scarcely think that the verses deserve so high an encomium;—yet they are simple and interesting, and will be no bad specimen of the Bishop's familiar style of composition.

'To his Son VINCENT CORBET,

'On his Birth-day, Nov. 10, 1630, being then three years old.

'What I shall leave thee none can tell,
But all shall say I wish thee well;
I wish thee, Vin, before all wealth,
Both bodily and ghostly health:
Nor too much wealth, nor wit, come to thee,
So much of either may undo thee.
I wish thee learning, not for show,
Enough for to instruct, and know;
Not such as gentlemen require,
To prate at table, or at fire.

I wish

I wish thee all thy mother's graces,
Thy father's fortunes, and his places.
I wish thee friends, and one at court,
Not to build on, but support;
To keep thee, not in doing many
Oppressions, but from suffering any.
I wish thee peace in all thy ways,
Nor lazy nor contentious days;
And when thy soul and body part,
As innocent as now thou art.'

Dr. Corbet was deprived of his earliest patron by the assassination of the great Duke of Buckingham, in 1628: but this event did not leave him destitute of the favour necessary to his advancement; since in the ensuing year, as Mr. G. with a most rigid punctuality in dates informs us, 'he was elected Bishop of Oxford the 30th of July, was consecrated at Lambeth the 19th October, and installed the 3d of November.' In April 1632, he was translated to Norwich, and held that see to the day of his death, July 28th 1635. What a happiness it is to us, already some way advanced into the 19th century, to be possessed of the precise dates of so many great and important events which took place in the early part of the 17th!

The Bishop's merits are not, perhaps, over-rated by his present Biographer, who paints him as 'benevolent, generous, and spirited in his public character; sincere, amiable, and affectionate in private life; correct, eloquent, and ingenious as a poet; he appears to have deserved and enjoyed through life the patronage and friendship of the great, and the applause and estimation of the good.' We say *perhaps*; because we really are not aware that Mr. G. has sufficient ground for supporting this eulogium to its full extent; and the sentence is also so happily oratorical, that we are compelled to entertain some doubt respecting its biographical accuracy. At least, however, Dr. Corbet appears to have added to a great fund of good nature a very distinguished portion of ability and learning: but (as Mr. G. observes) 'the predominant faculty of his mind was wit,' a talent which he was better able to employ than to restrain; since it was equally conspicuous in his writings and in his speeches, in sermons from the pulpit, in harangues to royalty, in charges to his diocese, and in alehouse conversations. The following instances of his most fugitive species of humour are entertaining;—Mr. G. says that they are copied *verbatim* from Aubrey's MSS. in the Ashmole Museum:

"After he was doctor of divinity, he sang ballads at the Crosse at Abingdon; on a market-day he and some of his comrades were at

the taverne by the Crosse, (which, by the way, was then the finest of England; I remember it when I was a freshman; it was admirable curious Gothicque architecture, and fine figures in the nitches; 'twas one of those built by king ..... for his queen.) The ballad-singer complayned he had no custome—he could not put off his ballads. The jolly Doctor puts off his gowne, and puts on the ballad-singer's leathern jacket, and being a handsome man, and a rare full voice, he presently vended a great many, and had a great audience.

"After the death of Dr. Goodwin, he was made deane of Christ-Church. He had a good interest with great men, as you may finde in his poems; and that with the then great favourite the Duke of Bucks, his excellent wit ever 'twas of recommendation to him. I have forgot the story; but at the same time Dr Fell thought to have carried it, Dr. Corbet put a pretty trick on him to let him take a journey to London for it, when he had alreadie the graunt of it.

"His conversation was extreme pleasant. Dr Stubbins was one of his cronies; he was a jolly fat doctor, and a very good housekeeper. As Dr. Corbet and he were riding in Lob-lane in wet weather, ('tis an extraordinary deepe dirty lane,) the coach fell, and Corbet said, that Dr. S. was up to the elbows in mud, and he was up to the elbows in Stubbins.

"A. D. 1628, he was made bishop of Oxford; and I have heard that he had an admirable grave and venerable aspect.

"One time as he was confirming, the country people pressing in to see the ceremonie, said he, 'Beare off there! or I'll confirm ye with my staffe.'--Another time, being to lay his hand on the head of a man very bald, he turns to his chaplaine, and said, 'Some dust, Lushington,' to keepe his hand from slipping. There was a man with a great venerable beard; said the bishop, 'You, behind the beard!'

"His chaplaine, Dr. Lushington, was a very learned and ingenious man, and they loved one another. The bishop would sometimes take the key of the wine-cellar, and he and his chaplaine would go and lock themselves in and be merry; then first he lays down his episcopal hood, 'There layes the doctor;' then he putts off his gowne, 'There layes the bishop;' then 'twas, 'Here's to thee, Corbet;'—'Here's to thee, Lushington.'"

Of the wit which has been said to be contained in his writings, much was local and personal, and has therefore entirely evaporated; and much more is of such an uncouth cut and fashion, that it cannot be expected to produce great amusement at the present day, even among those who are most inclined to laugh. Nevertheless, enough remains to render our sincere thanks due to Mr. Gilchrist for his labours of revision and illustration; which have re-placed Bishop Corbet on the level which he deserves to maintain, among such of his contemporary Bards as had already been deemed worthy of the assistance of a modern editor.

ART. VIII. *Practical Observations on the Uterine Hæmorrhage*; with Remarks on the Management of the Placenta. By John Burns, Lecturer on Midwifery, &c. in Glasgow. 8vo. 5s. Boards. Longman and Co. 1807.

THE author of this volume has already appeared before us as a respectable writer on the subject of puerperal diseases, and we apprehend that his reputation will not be diminished by the present treatise. Since those hæmorrhages which occur either during the period of gestation, or at the time of delivery, are among the most urgent diseases to which the female is liable, they demand the most prompt assistance, and the most active practice.

Mr. Burns commences by giving some account of the structure of the ovum, as far as its connection with the uterus is concerned. These bodies are exactly fitted to each other; and between them pass a great number of very minute blood vessels, which are easily ruptured, if from any cause the ovum and the uterus are separated. A rupture of these vessels produces the hæmorrhage, and the amount of blood discharged will, in course, be proportionate to the extent of the separation and the quantity of vessels that are broken. If the loss of blood were to continue for any length of time without interruption, the patient would be destroyed: but in this as in many other instances, we find natural means supplied for preventing a fatal termination. Loss of blood induces a state of syncope; which, by stopping the circulation, permits a coagulum to form at the mouths of the divided vessels, and thus offers a temporary obstruction to the continuance of the complaint. Still the relief thus obtained is only temporary, and a very slight cause is apt to throw out the coagulum, and renew the disease: but here a farther remedy is provided. The changes which take place in the uterus excite it to contract, and to endeavour to expel its contents; and thus the vessels have their diameters lessened, so as to form a permanent and effectual obstacle to a continued effusion of blood. The object of the practitioner is, in all cases, to regulate these natural processes, and to induce the one or the other of them according to the particular circumstances of the patient.

After this general view of the subject, the author proceeds to consider its different parts with more attention. He enumerates the occasional causes of the disease, and the effects which it produces on the constitution; makes some observations which may enable us to form a prognosis; and lays down the principles which must guide us in the treatment. The causes that create the disease, although ap-

parently very dissimilar, all operate in the same way; they detach a part of the ovum from the uterus, and, by rupturing the vessels which connect the one with the other, give rise to the complaint. The process of gestation is interrupted, and, if the injury has proceeded to any considerable extent, is entirely stopped, so that the expulsion of the fœtus becomes a necessary consequence. This event, however, does not always follow immediately, though a foundation is laid for its occurrence; and it frequently happens that the discharge is so considerable, as to destroy life long before the delivery is accomplished. This melancholy result may, in many instances, be avoided, by artificially exciting this action to take place; when the uterus, being thus freed from its contents, exercises its contractile powers, so as effectually to prevent a return of the hæmorrhage.

In the treatment of the disease, it becomes a most important point for the practitioner to determine, whether he should endeavour to check the discharge by what may be regarded as palliative means, or whether he must have recourse to the premature delivery of the fœtus. On few points is a decisive judgment more necessary: he must immediately form his determination, and adopt his plan of treatment accordingly, since by delay the strength of the patient is irrecoverably reduced, or she may even expire before his eyes. Mr. Burns enters very fully on the consideration of this serious question; and we think that he treats the subject with much ability: his observations prove that he has attentively considered it; and his directions are clearly and explicitly laid down. When it is not deemed expedient to proceed to delivery, but when the object is merely to restrain the bleeding, and to cause the formation of a coagulum in the ruptured ends of the vessels, he feels much confidence in opposing a mechanical obstacle to the flow of the blood. Of the success of this practice, he speaks in very high terms; and his candor is such, that we are inclined to place great reliance on his statement. This application is assisted in its effect by the operation of external cold, and sometimes by such means as tend directly to weaken the force of the circulation: but in the application of these the author enjoins a salutary degree of caution.

Having considered the plan to be pursued in the hæmorrhages which occur during the period of gestation, Mr. Burns adverts to those which take place during labour. The causes which produce the disease in this case are, in general, the same as those which operate in the former stage; and here also the same method commonly proves effectual in the removal

of

of it, viz. the delivery of the fœtus. It occasionally happens, however, that, after delivery, the uterus falls into a state of torpor, so that the vessels do not exercise their contractile power; and a hæmorrhage ensues, which is the more alarming as it indicates an unnatural state of the system at large. Another cause of hæmorrhage, on which Mr. B. dwells at some length, is that which is occasioned by the retention of the placenta; and this leads him to give directions for the conduct of the practitioner with respect to the management of that substance. As in the preceding parts of the work, so here also the instructions appear to us very judicious; and they are rendered more valuable by being detailed with that clearness and precision of which we have already spoken in terms of commendation.

Bos.

ART. IX. *An Exposition of the Practice of affusing cold Water on the Surface of the Body, as a Remedy for the Cure of Fever:* to which are added, Remarks on the Effects of cold Drink, and of Gestation in the open Air in certain Conditions of that Disease. By Robert Jackson, M. D. 8vo. pp. 429. 10s. 6d. Boards. Murray. 1808.

DR. Jackson must be well known to our medical readers, as one of the first practitioners who made use of the cold affusion as a remedy in fever. His opinions respecting the method of applying it, and concerning its mode of operation, are also understood to differ from those of the late Dr. Currie; who, if not the original introducer of the practice in modern times, may be justly regarded as the first who attempted to explain its action, and thence to deduce the proper rules for its application. A principal object of the work now before us is to controvert the opinion of Dr. Currie; to shew that he formed an incorrect idea respecting the nature of the effects produced by this remedy; and to prove that the directions which he lays down for its application are defective, or even erroneous. Another point, which Dr. Jackson labours with some assiduity, is to assert to himself the merit of priority in the use of the remedy; and for this purpose, he devotes the first part of his volume to an historical detail of the circumstances which led to his employment of the cold affusion, and an account of the publications which were written on the subject by himself and others. The facts stated seem to prove that Dr. J. first employed cold-bathing as a remedy for fever, in the year 1774; that in 1791 he mentioned its good effects in a treatise which he published on the Jamaica fever; and that in consequence of his continued experience

of those good effects, in 1793 he introduced it into the British hospitals. It appears, therefore, not only that Dr. Jackson employed it previously to Dr. Wright, but that it formed a part of his usual practice in fever, whereas Dr. Wright seems to have performed only one solitary experiment. Dr. Currie, however, in his publication in 1797, gives the merit of the discovery to Dr. Wright; having been, no doubt, unacquainted both with Dr. Jackson's practice and his publication.

The 2d part of the work is intitled, 'the author's manner of applying cold water to the surface, prior to 1803, stated and vindicated from the objections of the author of the medical reports.' Dr. Jackson examines Dr. Currie's remarks, paragraph by paragraph, and endeavours to repel the attack which was made by Dr. C. as well on his practice as on his theory. With respect to the first, he proves, by quotations from his earlier writings, that he used the cold affusion in the commencement of the disease; that he applied it to a considerable extent; and that he was fully sensible of its great importance as a remedy in the cure of fever. As to his theory respecting the mode of its operation, he acknowleges that Dr. Currie and he differ very materially in their views; and a large part of his volume is occupied by the development of those circumstances on which this difference depends, and the precise condition in which it consists. The elucidation of this point leads the author to criticize Dr. Currie's theory of fever; and to inquire how far the successive actions, which he supposed to be essential to the formation of the febrile paroxysm, can be justly regarded as standing to each other in the relation of cause and effect. We must confess that, in our opinion, Dr. Jackson's strictures have considerable weight; and they induce us to conclude that Dr. Currie has not been more successful in forming a theory of fever than his predecessors: a failure which cannot operate in any degree to the disparagement of his genius, when we recollect the many illustrious writers who have been foiled in a similar attempt.

With regard to the principle on which Dr. Jackson employs the cold affusion, he fairly states that it is much more obscure than that on which Dr. Currie proceeded: but, on the other hand, he maintains that, according to his views, the remedy is of much more general application. The grand circumstance which regulated Dr. Currie's practice was the state of the temperature; and the principal effect which was expected to be produced was the reduction of increased heat. Dr. Jackson considers this as only one among many other particulars which should be kept in view by the practitioner. He repeatedly observes that his principles are complicated

plicated and difficult to be explained; and we may add that the peculiarities of his style are not such as tend to diminish this obscurity. We are far from feeling confident that we at all times fully comprehend his meaning; and it is rather by a comparison of different parts, than from any one passage, that we are enabled to form a conception of his theory. In the following paragraph, however, he sets forth his opinions with more than usual perspicuity, and places them in opposition to those of his antagonist in such a manner as to bring into contrast some of the leading points of difference between them:

'The fundamental, and I may say the indispensable condition, which warrants the safety and insures the success of the effect of cold affusion on the surface, is held by the author of the Medical Reports to consist in increased heat or high temperature: while the reduction of temperature, or subtraction of heat, by the application of the cold water, is maintained to be the cause which dissolves the febrile associations, and thereby cures the disease. The presence of heat is judged by the application of a thermometer; and when this instrument indicates its existence, the remedy is applied almost without restriction; when it fails to indicate it, the cold affusion has no place. Hence, as increased heat is not always manifest under the action of a febrile cause, the cold affusion cannot always be applied with safety or prospect of benefit according to the implied principle. There is here an evident blank in the practical course, and this author suggests no means of supplying the defect. The ground on which I act is different. The fundamental condition on which I rest is by no means so obvious, or capable of being so precisely measured by the help of an instrument as that assumed in the Medical Reports; but it is a general condition, capable of improvement, almost of creation. It in fact consists, or is supposed to consist, in a condition necessary to animal life, viz. susceptibility of impression. The subject, as susceptible, is more or less readily disposed to be acted upon, and, according to relative condition, more or less capable of assuming a new form of action with the application of a new power of stimulation, whatever be his temperature.'—'As susceptibility of impression is variously affected by the action of a febrile cause; and, as cold water is only of a given force, the first practical step of the physician must be necessarily directed to the means of bringing susceptibility to a common level, so that the remedy may act with due impression throughout.'

In a practical point of view, the great difference between Dr. Currie and Dr. Jackson consists in the latter seldom applying the cold affusion until he has previously prepared the system by some other operation; such as bleeding, purging, the warm bath, or friction, according to the particular circumstances of the case; and the intention of the author in administering these remedies is 'to increase the susceptibility of the body for receiving the impression of the cold affusion.'

We shall not venture to decide between these authorities: but we are glad to observe that the opinions of Dr. Jackson are now given to the public in such a form, that their value may stand a chance of being fairly appreciated; which before was certainly not the case.

Dr. J. very prudently declines to offer any general theory of fever: but he enters very fully into the description of the different forms which the disease assumes, whether they are to be ascribed to some original variety in the nature of the exciting cause, or to some modifications induced by external circumstances. In this part of his work, he displays considerable power of discernment; and his mode of writing is calculated to impress the mind of the reader with an idea, that his descriptions present a faithful transcript of the different forms of fever, which have actually fallen under his observation. It would, however, carry us far beyond the limits of a general review to follow him through all his subdivisions, and to remark on the restrictions which he imposes on the practice of the cold affusion in the several kinds of fever which he describes. We shall only add that he has possessed very extensive opportunities of witnessing the effects of his practice; and that his manner bespeaks a turn of mind which is capable of forming a just estimate of them.

Though, in the present volume, Dr. Jackson has avoided much of that singular phraseology which was before so fair a subject of animadversion, still a considerable degree of obscurity pervades the theoretical part. It is written, however, with commendable candor; for although we can discover marks of disappointment and irritation, yet he has properly attempted to repress all personal feelings, and to make the controversy a mere question of scientific discussion.

Bos.

ART. X. *Oxoniana.* 4 Vols. 12mo. 1l. 1s. Boards. R. Phillips.

ANECDOTES and Memoranda, however slight in themselves, are read with avidity by those who are acquainted with the names to which the records belong; and various particulars, otherwise unimportant, are hence deemed worthy of notice. Thus, the native is pleased by receiving information of the spot on which he was born; the child, of his relatives and ancestors; the pupil, of his teachers, and places of education; the reader, of his favourite authors; and the academic, of the university of which he is a member.

In order to supply food for this curiosity, which is more or less natural to all minds, several publications have appeared

peared on the continent, and among ourselves, under the title of *anas*; giving a number of detached anecdotes relating to the persons whose characters they were designed to illustrate. In conformity with this method, we are now presented with Oxoni-ana, or anecdotes of the University of Oxford. To those individuals who have resided any time at that seat of learning, such a work, if well compiled, must form an acceptable and interesting present; and after having perused the volumes before us, we do not hesitate to say that the selection is judicious, that the arrangement is appropriate, and that many of the particulars recorded are such as cannot be obtained from any other printed sources.

The first volume contains historical and antiquarian articles relative to the University in general; the second, those which more particularly refer to the different colleges; while the third and fourth include notices of the public establishments, letters from eminent men, curious articles of biography, miscellaneous anecdotes, and a collection of historical memoranda. For most of the materials which compose these volumes, the Editor says that he is indebted to large and scarce publications, as well as to MSS. deposited in the Bodleian Library. He has not, however, confined himself to such sources, having made extracts from every work which he could find that seemed to answer his purpose; and from Anthony Wood he has derived not a little assistance.

In affording our readers a farther idea of this compilement by making some extracts, we expect to furnish them also with entertainment. We begin with the articles on the University-degrees, and the dresses or habits prescribed for them:

'*University Degrees.*—It does not appear that there were any degrees in either the Greek or Roman Academies; the only distinction was that of Masters and Scholars. The first seminaries of learning among Christians were the Cathedral Churches and Monasteries *, but in process of time the schools belonging to them were regulated, and the men of learning opened others in places where they could find encouragement. Hence the origin of Universities, which at first were

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' * Besides the mode of educating youths in religious houses, it was usual to receive them into the houses of the Bishops and Nobility, where they were instructed in learning, and occasionally filled up the retinue of the master. Pace, one of the restorers of letters in England, a friend of Erasmus, imbibed the rudiments of learning in the palace of Langton, Bishop of Winchester. Sir Thomas More was educated as a page with Cardinal Morton, Archbishop of Canterbury, about 1490, who was so struck with his genius, that he would often say at dinner, "This child here waiting at table is so very ingenious, that he will one day prove an extraordinary man."

merely

merely a collection of those schools, to which princes and great men gave liberal endowments, and granted particular immunities and privileges. Degrees were not conferred till the Universities were incorporated; a circumstance extremely probable, when we recollect that all civil honours must be derived from the supreme magistrate.

'The most ancient degrees were those of Bachelor and Master of Arts. Before the existence of a certain statute, which obliged the Theologists to be Regents in Arts previously to their ascending the chair of Doctor, they were only Students, and Bachelors, or Masters of Divinity, without reading the Arts. At that time the degrees in arts were held in such estimation, as to be thought superior to that of Doctor in any other faculty.

'The Degree of Doctor was not known in England till the time of Henry II.* It afterwards became common, and was taken not only by Professors of Divinity, Law, and Medicine, but by those of Grammar, Music, Philosophy, Arts, &c. As the Doctors, however, of these professions seldom obtained great honour or riches, they declined and fell into neglect. That of Music is the only one which has survived.

'*University Dresses or Habits.*—The Scholars are supposed in their dresses to have imitated the Benedictine Monks, who were the chief restorers of Literature. Their gowns, at first, reached not much lower than their knees. The shoulders were but a little, or not at all, gathered; neither were the sleeves much wider than an ordinary coat, but were afterwards much enlarged. When degrees became more frequent in the reigns of Richard I. and John, other fashions were invented for the sake of distinction, not only with respect to degrees but faculties. The wide sleeves are still worn by Bachelors, and by those undergraduates who are on the foundation of different colleges. The gowns were at first black, afterwards of different colours. In the Chancellorship of Archbishop Laud, all were confined to black, except the Sons of Noblemen, who were allowed to wear any colour. The gown used at present by Masters of Arts is not ancient, and never known to have been worn before the time of John Calvin, who, as it is said, was the first who wore it. The ancient gown had the slit longways, and the facing lined with fur.

'With respect to caps; the square form with the upper part pointed is supposed to have been the most ancient; but on the introduction of the faculties of Divinity, Law, and Medicine, the doctors in them wore round caps. The two latter still retain them. Some years before the Reformation, the Theologists wore square caps, without any stiffening in them, which caused each corner to flag. They were such as the Judges now use. It was the custom for the Clergy to preach in caps, and for their auditors, if scholars, to sit in them; which continued till the troubles in the time of Charles I. On the Restoration of Charles II. the auditors sat bare, lest, if covered, they should encourage the laity to put on their hats, as they did during the Rebellion.

'* Hence the stile or name of the University is, *The Chancellor, Masters, and Scholars of the University of Oxford.*'

'The

'The most ancient form of the Hood was that which was sowed or tied to the upper part of the coat or gown, and brought over the head for a covering, in the same manner as a cowl: but when caps were introduced, the hoods became only an ornament for the shoulders and back; they were then enlarged and lined with skins.

'The Boots were introduced by the Benedictines. The ancient form or fashion of them was but small, and came up to the middle of the leg, with little or no tops to them. They were worn by Masters of Arts at their inception; which custom continued till the introduction of the Degree of Doctor, when they were used by them, and the Masters wore Pantables or Sandals.'

As the origin of the University-disputations are far from being generally known, even by the Academies themselves, we make the following extract on this subject:

'*Disputations in Parvisiis.*—In the Statute, De Exercitiis præstandis pro Gradu Baccalaurei in Artibus, the exercises required are Disputationes in Parvisiis.

'Chaucer, in the Prologue to the Canterbury Tales, characterizing the Serjeant at Law, says,

> 'A Serjeant of Law, ware and wise,
> That often had ben at the pervise.'

'And in the glossary at the end of Urry's edition, the word Pervise is explained, a church porch, contracted from *Paradisus*, i. e. *locus porticibus et deambulatoriis circumdatus*, and Spelman says that our lawyers used formerly to walk in such a place to meet their clients.

'Before the schools were erected, the young students held their disputations in Parvisiis in the porch of St. Mary's church. There they sate, vis-a-vis, one opposite the other. This might be expressed in the Norman French of those times perhaps by Par-vis, and this again in barbarous Latin would be rendered by *in parvisiis*.

'Another writer says of this word, that it signifies the nether part of a church, set apart for the teaching of children in it, and that thence it is called the Parvis, à parvis pueris ibi edoctis; adding that this sense of it explains the following story in Matthew Paris.

"In the reign of King Henry III. the pope's collector met a poor priest with a vessel of holy water, and a sprinkler, and a loaf of bread that he had gotten at a place for sprinkling some of his water; for he used to go abroad, and bestow his holy water, and receive of the people what they gave him, as the reputed value thereof. The pope's collector asked him what he might get in one year in that way? The priest answered about twenty shillings, to which the collector presently replied, then there belong as due out of it, as the tenths, two shillings to my receipt yearly, and obliges him to pay it accordingly. Upon which [Cogebatur ille pauperculus, multis diebus cholas exercens, venditis in Parvisio libellis vitam famelicam protelare pro illâ substantiâ persolvendâ,] the poor priest, to enable him to pay that imposition, and to get a sort of livelihood, was constrained to take up the trade of selling little books at the school in the parvise.

And

And hence it is, as some think, that the French call the *Proanos le Parvis.*" Staveley's History of Churches.

'*Austin Disputations.*—In the University-Statutes we meet with the term Disputationes in Augustinensibus.' These were disputations with the Augustine monks, who had acquired great reputation for exercises of this kind, and had formerly a monastery in Oxford, on the site of which Wadham College is erected. Some traces of this practice still remain in the University exercises, and the common phrase of scholars "doing Austins," has a direct allusion to it.'

The University-discipline, in the time of Henry VIII., is thus recorded :

'In a sermon of "Maister Thomas Leuer, preached at Poulis Cross the xiiii day of December 1550," is the following description of Univerity discipline.

"There be diuers which rise dailie betwixt iiii and fyve of the clocke in the mornynge, and from fyve until syxe of the clocke use common prayer, with an exhortation of God's word, in a common chapell, and from syxe untoo ten use euer eyther private studie or commune lectures. At ten of the clocke they go to dinner, where as they be contente with a penie peice of befe amongest iiii, havinge a few potage made of the brothe of the same beefe, with salt and oatmeal, and nothing elles. After this slender dyner they be either teachinge or learninge until v of the clocke in the euyning, when as they have a supper not muche better than their dinner, immediatelie after the which they go either to reasoning in problemes, or unto some other studie, until it be nyne or tenne of the clocke, and there beynge without fire, are faine to walk or runne up and downe halfe a houre to get a hete on their fete when they go to bed."

We meet with this account of the University Regent Masters :

"Before we had such plenty of Colleges as now," says Dr. Wallis, "with fellowships endowed, (where tutors might be had for instructing of young students) every master or doctor in each faculty, was obliged, upon taking such degree, to be a *Regent* for some number of years; that is, to have a school and there to read lectures constantly (during his necessary Regency) for instructing young students in those faculties; and each student to be entered in some such school, under one of these *Magistri Scholarum;* and after such necessary Regency, were for some longer time *Regentes ad placitum;* and afterwards (except the doctors in the superior faculties) *Non-regentes.* And hence it is, that the collating degrees is intrusted to the *Congregation* of *Regent Masters,* as being best acquainted with the diligence and proficiency of their respective scholars, while yet the greater affairs of the University are dispatched by the *Convocatio* (or *magna Congregatio*) *Magistrorum Regentium et non Regentium.*"

At the end of the first volume, are *fac simile* Letters of Sir Thomas Bodley, the Rev. Thomas Hearne, Dr. Wallis, and Sir William Dugdale. Dr. Wallis's letter contains so

strong an evidence of the wonderful powers of his mind in the resolution of numerical operations, that we shall copy it:

" Decemb. 22, 1669. In the dark night, in bed, (without pen, ink, paper, or any thing equivalent,) I did, by memory, extract the square root of 3,00000, 00000, 00000, 00000, 00000, 00000, 00000, 00000, which I so found to be 1,73205, 08075, 68877, 29353, fere. And did the next day commit to writing.

' Feb. 18, 1670, stilo Angliæ. Johannes Georgius Pelshover (Regiomontanus Borussus) giving me a visit, and desiring an example of the like, (when I had then for a long time been afflicted with a quartan ague;) I did that [night] propose to myself (in bed, by dark, without other help than my memory,) a number of fifty-three places.

' 2,4681, 3579, 1012, 1411, 1315, 1618, 2017, 1921, 2224, 2628, 3023, 2527, 2931. Of which I so extracted the square root, of 27 places, viz.

' 157, 1030, 1687, 1482, 8058, 1715, 2171, proxime, which numbers (the one and the other) I did not commit to paper, till he gave me another visit, March 11, following; when I did, from my memory, dictate them to him, who then wrote them from my mouth, and took them with him to examine.

' Your's,

" *Oxford, Feb.* 16, 1680-1. JOHN WALLIS."

Our quotations have been confined to the first volume; and indeed we dare not continue them through the other parts of the work. The temptations would be too forcible for us to resist them, and too numerous to admit of our yielding to them; and after all we must then, as we now do, refer the reader to the publication itself.

W. Re-s.

ART. XI. *Sermons on the great Festivals and Fasts of the Church,* on other solemn Occasions, and on various Topics. From the German of the Rev. George Joachim Zollikofer, Minister of the Reformed Congregation at Leipsick. By the Rev. William Tooke, F. R. S. 2 Vols. 8vo. pp. 648. and 653. 1l. 4s. Boards. Longman and Co.

IN a former number, (M. R. Vol. lii. N.S. p. 37.) we had occasion to offer our opinion respecting a set of sermons by M. Zollikofer on Education, &c.; and the general remarks which we made at that time will for the most part apply to the volumes now before us. The same rich fund of invention, glow of devotion, and easy flow of expression, which characterized the preceding, are also found to predominate in the present compositions. We have therefore little to add in the way of observation: but the general excellence of the discourses

discourses will not permit us to dismiss them without transcribing a few passages.

In treating on the importance of the doctrines of Christianity, the preacher specifies several of the great truths which this system promulgates, and then proceeds thus:

'Add to this, my dear brethren, the sixth main truth to which Jesus came into the world to bear witness and to place beyond all doubt. It is the doctrine of our immortality, and of the future retribution. A doctrine, by its certainty satisfying the utmost cravings of our mind; a doctrine that sets in motion all the springs of the human heart, and imparts to the christian more joy in prosperity, more comfort in afflictions, more incitement to the purest and most exalted virtue, than all that human wisdom has ever contrived as a substitute for it.—The sentiment of the fragility of this earthly tabernacle, the mortality of this body of clay—how unavoidable in every state and condition, in every age, in the midst of the enjoyment of pleasure, in the midst of our preparations and expectations of a long life of contentment here on earth; how unavoidable is the heart-rending sentiment of darkness and corruption and annihilation! and how oft does it return, how often seize us in the most careless moments of festivity and mirth!—Yet no; we, christians, who have confidence in Jesus, who have learnt the truth of him; we who have already died, and risen again, with him, and are transformed into the heavenly likeness; we who may as assuredly expect all this, as we are assured of his death, and of his resurrection from the dead: we need no longer be cast down, no longer be depressed by this idea. We are animated not only by conjectures; no, by the sure and certain hopes of a complete victory over death and corruption; the sure and certain hopes of a better, superior, everlasting life; hopes which no heathen, no philosopher, even no Israelite could have. As certainly as he lives, so certainly shall we also live. As certainly as he is risen again, so certainly shall we also rise again. Enlightened by his doctrine, by it informed of God, and of his will, and of our destination, we are now exalted above death and the grave; we are called to expect ever-during continuance, ever-growing perfection; we are taught to consider this life as only the first, the lowest step of our existence, and death the advancement to a higher degree of it. All the works of creation, all the methods of providence, all predispositions and energies, all the trials and vicissitudes, all the propensities and desires of mankind, all the doctrines of the gospel, address us now with a stronger voice, a voice that we cannot mistake: Shudder not at the view of death; be not dismayed at the darkness of the grave! Death has lost his power, the grave is deprived of its terrors. God is thy father: he cannot abandon his child for ever to corruption; he cannot leave to perish his creature whom he loves, and by whom he is beloved, his creature whom he has made capable of such great perfections, and that is ever striving and longing for higher perfection; he cannot leave man to corruption, to whose recovery and repose he sent his son into the world, and resigned him to death. (His death is our life; his glory in heaven is the pledge of our's.)

our's.) No; here is the time of trial, there of reward: here is the seed time, there the harvest: here preparation, there enjoyment.—Now mayest thou cheerfully enjoy thy happiness; it portends, it promises thee far greater, more lasting happiness. Now mayst thou firmly bear thy sorrows; needst never sink under the burden of them; it is the way to supernal, ever-during joys. Now thou needst reckon no conflict against sin as vain, no sacrifice of fleeting advantages and pleasures, no generous and manly deed, as lost; the richest recompense, eternal rewards await thee. Now never needest thou stand still, never be weary, in thy course after the prize: look only to the pearl, look to the palm of victory, which thy judge holds out before thee! Is it not worthy of constant, persevering pursuit, is it not worthy of the most toilsome race? Yes, thou divine and holy truth, proclaiming to me immortality and life eternal, thee I seize, thee my spirit and my heart embrace; thy light and thy strength, afford me that refreshment and vigour, that comfort and hope, which I want in doing and suffering, in life and in death!'

The necessity for all true christians to attend to the precepts and example of their Lord is forcibly inculcated:

'It is in vain, my dearest friends, that ye hold Jesus to be a teacher of truth, unless you do what he bids you do, abstain from what he forbids, and hope and expect what he allows you to hope and expect. It is in vain, that you account his doctrine to be the truest, the surest direction to happiness, unless you seek your happiness where he declares it alone to be found, unless you take that road which he directs you, and by which he has gone before you. It is to no purpose that you confess him to be the deliverer and saviour of men, if ye will not allow yourselves to be succoured and rescued by him; not avoid the danger of which he forwarns you, not eschew the sins which he commands you to shun, not struggle to throw off the yoke from which he wishes to free you; if ye will not become virtuous, devout, and holy. It is in vain that ye call him master and lord, unless you obey him in all things; in vain that ye acknowledge him as judge of the living and the dead, and believe that the Father hath given him all authority in heaven and on earth, unless ye submit to him with your whole heart, unless ye study to acquire such a temper and pursue such a conduct, as will enable you hereafter to sustain his presence, and at his last advent not to be put to confusion. No, ideas of the mind, confession of the lips, reverence of gestures, or constrained, divided obedience, confined to particular seasons or emergencies, are not the whole of our business. No, if ye would honour Jesus as the son and vicegerent of the living God; if ye would rightly judge of his doctrine, and be persuaded of its divinity from experience: then must ye confide entirely in him, resign yourselves entirely to his guidance and conduct, regulate yourselves in all points and at all times by his precepts, and form yourselves entirely on his model. His person and his doctrine should not be mere objects of your contemplation, but important concerns of your heart, the source of your spiritual vigour, the comfort, the joy, the rule of your life. They should accompany you through all the

mazes

mazes of this world, give light to you in darkness, counsel in perplexity, strength in weakness, courage and confidence in dangers. This, and this alone is the faith that brings felicity; a faith which even here on earth conducts to a calm assurance, to a solid and lasting content, shedding light over all our paths and fortunes, and will bring us hereafter to the sight, to the everlasting possession and enjoyment of what we have here believed.'

Humiliation before God, on account of the weakness of the creature, is thus admirably recommended :

'Yes, my pious hearers, if we are impelled to this by the sense of the infinite greatness of God, we are not less so by the sentiment of our impotence and vanity. And how could we fail of perceiving them! How audibly, how distinctly does all that is within us and without us, proclaim this truth, whatever betides ourselves and others! Is there a moment of our lives, a thought that we conceive, a breath that we draw, a motion, a satisfaction, a sorrow that does not attest it? Do we know how we are, how we subsist, how we continue, how we do that which we do? Is our existence, are our capacities and powers, is the application of them in our command? Are and have we now once for all and for ever, that which we have and are? Depend we not constantly, in a thousand methods, on all that is without us? Cannot every thing in nature stop, restrain, confine, hurt, destroy us? Cannot we at every instant be suffocated by the atmosphere, consumed by fire, drowned by inundation, swallowed up by the earth? Are we not every where encompassed by obstacles, by difficulties, by dangers? Can we live, think, move, act unless he wills, without whose will nothing happens, without whose energy nothing can happen? What are, what have, what can we, what may we, on which we can firmly rely, that we may not every instant lose?—How frail is our body! A clod of clay; a handful of earth, soon returning to its mother earth; a flower that blooms to-day and to morrow withers; the spoil of death and corruption! How limited is our intellect! how toilsome, how tedious, how uncertain are its operations! What darkness invests them! What shackles incumber them! How soon are its faculties exhausted! And how far may our understanding reach? How far do our abilities extend? To the former almost every thing is incomprehensible; to the latter almost every thing impossible. The former catches in the dawn some faint streaks of the scarcely breaking day; and the latter acts in a spanlong space, and with much labour sets some few light particles of dust in motion.—Yes, man in his life on earth is as nothing and altogether vanity! To-day elate with agreeable sensations of his life and his faculties; to morrow exhausted, spiritless, bordering on his end. To-day sparkling with vivacity and gladness; to-morrow immersed in grief and sorrow. To-day fraught with courage and vigour for any great and generous undertaking; to-morrow timid and disheartened at the sight of every difficulty, of every danger. To-day in flourishing, brilliant circumstances; to morrow deprived of all respect and all pre eminence. To-day in his imagination, in his prospects and hopes,

hopes, above the clouds; to-morrow with all his projects in the dust. To day among the living; to morrow among the dead! And shall so feeble, so impotent, so frail and crumbling a creature ever be unmindful of his infirmity and his vanity? Shall he not prostrate himself before him, not adore in the profoundest humility him, by whom alone he is and subsists, without whom he cannot continue one instant, conceive one thought, move one limb, form or execute one purpose, without whom he can neither be nor be happy?'

The evils of unchastity are thus strongly portrayed, and occasion a lesson for the dissolute and the thoughtless, which the present times render but too appropriate:

'As the will of God is always founded on truth and order, and constantly tends to the advancement of our felicity; so is it in this case also. He forbids us the sins of unchastity, because they are manifestly in opposition to order and to the well being of human society. And who, my pious hearers, can recount all the evils, all the calamities, all the desolation, which these sins occasion in civil and domestic society?—Here, innocence is betrayed, the sentiments of religion and virtue suppressed in a heart yet uncorrupted; the peace and quiet that reigned in it changed into tumult and furious passions; the virgin bashfulness with which it was adorned converted into impudence; the state deprived of a worthy father; a worthy mother of a family; good manners of a support and ornament; and posterity of a blessing. There, vice is encouraged, fostered, propagated, led from trespass to trespass; and with it, profligacy, corruption and death, are desseminated upon the guilty and the innocent from generation to generation to the latest posterity.—Here, filial duty is trampled under foot, all sentiment of reverence and love towards the author of their being, is eradicated from the hearts of youths of either sex; a blooming branch which promised the fairest fruit, is violently and wickedly torn from the parent stock which bore and nourished its tender frame; for the parents, if they still live, mortal affliction and distress are prepared; their kindnesses are repaid with shameful ingratitude; and not seldom must they bend under the burden of poignant grief, and sink into the grave before their time; and if they are no more, if a merciful providence has withdrawn them from the world before this misfortune, their name and their memory are disgraced; their fortunes, earned perhaps with so much toil, are squandered away; the education they have carefully bestowed rendered fruitless, and the hopes they placed on their progeny utterly defeated.—There, the sacred ties of wedlock are rent asunder, the mutual love and amity that subsisted between two congenial hearts turned into hatred and contempt, domestic peace destroyed, the seat of repose and concord changed into a field of battle, the natural tenderness towards the children weakened and suppressed, their education and nurture impeded, their formation to virtue rendered difficult or impossible; every incitement, every encouragement to industry, to regularity, to the punctual attendance on business, lose by degrees their force; every cheerful prospect in futurity fades and vanishes away; and confusion, discord, idleness

and riot, pitch their habitation where unanimity, sprightly labour, generous emulation in the discharge of duty, mutual assistance and mutual pleasure, were wont to reign. What disorders, my friends! What pestilent, inexhaustible sources of vice and misery!'

The sermons are 66 in number, of which four were preached in Advent, three on Christmas Day, nine on New Years Day, four on Good Friday, two on Easter Day, one on Ascension Day, two on Whitsunday, eight on Reformation Anniversaries, 14 on Fast Days, one on the Consecration of a Chapel, one on the Restoration of Peace, and one on the Confirmation of a Prince. In his doctrinal sentiments, the preacher assumes greater latitude than the strictly orthodox will allow, but they are delivered in a moderate manner. For pulpit discourses, though his language is flowing and elegant, yet his style is frequently too elaborate and gorgeous. 'Indeed, the man of reflection thinks truth in general, (as the author expresses it, p. 603.) and christian truth in particular, most venerable in her simplest attire.'

With respect to the translation, also, we must observe that we met with several words that are particularly inappropriate to such discourses: viz. *extraordinariness*, *vulgarest*, *covetable*, *felicitates*, *terrene*, *exorbitates*, *figments*, *cupidities*, *lugubrious*, *propension*, *offuscate*, *recklessness*, *sequacious*, &c. &c. In our remarks on the former volumes, we could not avoid noticing such expressions; and we hoped that our eyes would not have again been offended by them.

W. Re-s.

ART. XII. *The Speeches of the Right Honourable William Pitt*, in the House of Commons.* 4 Vols. 8vo. 2l. 2s. Boards. Longman and Co. &c.

IN our account of Mr. Tomline's academical speech†, we so fully stated our opinions and sentiments with respect to the talents, attainments, and public conduct of the celebrated person whose extemporaneous orations these volumes profess to give to the world, that on those points we have little to add to what we then advanced; and the compositions themselves do not appear to furnish ground for recalling or qualifying any of the observations which we before made. However inadequately these sketches represent the discourses which were actually pronounced by the living orator, we think that they retain the spirit and leading traits of the originals, sufficiently to enable the discerning reader to form a judgment of the private individual and of the public

* From the dedication, the Editor's name appears to be W. S. Hathaway.

† See M. R. Vol. liii. N. S. p. 79.

character.

character. It is in his works that every man is best seen; and we apprehend that the defects of the reports before us are not so great as to render the rule inapplicable in the present instance. These speeches, be it remembered, were the instruments of Mr. Pitt's early elevation, and the causes of that absolute ascendancy which he so long maintained in the councils of his sovereign. To them it was owing that he was able to make head against the most formidable opposition that has ever been witnessed in any free country; to raise the state from the deepest depression to the highest prosperity; and to figure for a time as the first man in Europe, swaying its councils and directing its measures, till at length he succumbed under events which belied his predictions and undermined his reputation, though he still retained with little diminution the confidence of his king, and the absolute controul of the people.

It was truly observed in the performance to which we have alluded, that Mr. Pitt "at once and from the first displayed a brilliancy of eloquence, a maturity of understanding, and a correctness of judgment, which excited the utmost astonishment in those who had been accustomed to consider these qualities, even in an inferior degree, as the late acquisition of age and experience."—His early speeches certainly are in a high degree worthy of being studied. Though they are much less solid than his subsequent efforts, they develope his character, and reflect the image of the man. Before his entrance into power, we see him the ardent but at the same time the cautious patriot. In the next stage of his career, when he had tasted the sweets of place, it is not surprizing if his caution increased, as it undoubtedly did. If his patriotism still glows, who does not perceive that it is more guarded and qualified;—who does not see that he exerts the utmost management of which his cold and calculating breast was capable, in order to engage at once popular favour and the preference of the court? His language, on the breaking up of the first administration of which he was a member, is most plausible, and displays consummate art, as framed with a view to both these ends. "He hopes that the new ministry, *however strangely constituted*, will deserve support; and if they will, they shall have his; he will engage in no systematic opposition." In the body of the speech, however, no topic is omitted that tends to render them odious to the people, and objects of jealousy to the court. He does not forget to descant on the Coalition, which he represents as the *extreme of political apostacy*, while he compliments the talents of his leading opponent at the expence of his principles, and denominates him *a self-constituted minister*: but still "they

shall have his support if they will deserve it, he will engage in no systematic opposition to their measures."

Nothing can be more artful than his warfare against the India bill. He reprobates the precipitancy with which it is introduced and carried through; every principle which it invades, every prejudice which it alarms, all its ill consequences, direct and indirect, real and imaginary, are dexterously, energetically, and incessantly played off against its authors.

Elevated while yet a youth to the very difficult situation of a minister, with a majority of the House of Commons against him, he displays equal address and firmness. He sets up the prerogative of the Sovereign as his shield, and demands a trial before he is discarded: but the turn which events may take is as yet uncertain; the sentiment out of doors is not ascertained: he therefore seems to favour a plan for an union of parties; his professions are fair but indefinite; and his real object was probably never any other than to gain time and to feel the public pulse. The proposal proves signally advantageous to him, and places him on a level with his opponents; the moment is well improved, intrigue is at work at Court, and the arts of popularity are practised on the people. The measure of an union of parties, however, it cannot be doubted, he never contemplated but as one of necessity, and as his last resource. At length, the sense of the people declares itself in his favour with enthusiasm the most extravagant. Now his soul seems to expand and his powers to be enlarged, and his genuine nature appears. We find him, even before the dissolution of the adverse parliament, even in the anticipation of his triumph, such as he proved during the whole course of his administration, confident, haughty, and overbearing. By his dextrous management, the majority which his adversaries could command in the lower house is rendered worse than an useless weapon, and becomes the cause of increasing the odium in which they are held. The adverse Commons are not sent back to their constituents till their doom is fixed; and the address and arts of the wily youth obtain a most decisive triumph over the credit, experience, and abilities of his frank and generous adversary. Whatever may have been the merits of this contest, the event of it could not but prove unfortunate; since it disturbed the nice balance of our constitution, by weakening the powers of resistance in the Commons. The parliament of 1784 held out to the last against the ministers, that is, for two months: but the parliament of 1807 scarcely held out two days; it had hardly learned the disgrace of those whom it had previously supported with the utmost

utmost unanimity, before the majority was found to be on the side of the men who had succeeded to power. Nevertheless, if the House be impotent against the weight of the Court, we have seen in a late measure that, when united to the Court, it can make no effectual resistance to the force of public opinion.

To enable our readers to judge of Mr. Pitt's early displays, we shall lay before them a few specimens. Referring to Mr. Fox, he thus begins his speech on the preliminary articles of the peace of 1783, Mr. Pitt being then only 24 years old:

'Sir, revering, as I do, the great abilities of the honourable gentleman who spoke last, I lament, in common with the house, when those abilities are misemployed, as on the present question, to inflame the imagination, and mislead the judgment. I am told, Sir, "he does not envy me the triumph of my situation on this day:" a sort of language which becomes the candour of that honourable gentleman as ill as his present principles. The triumphs of party, Sir, with which this self-appointed minister seems so highly elate, shall never seduce me to any inconsistency which the busiest suspicion shall presume to glance at. I will never engage in political enmities without a public cause. I will never forego such enmities without the public approbation; nor will I *be questioned and cast off in the face of this house, by one virtuous and dissatisfied friend.* These, Sir, the sober and durable triumphs of reason, over the weak and profligate inconsistencies of party-violence; these, Sir, the steady triumphs of virtue over success itself, shall be mine, not only in my present situation, but through every future condition of my life: triumphs which no length of time shall diminish; which no change of principles shall ever sully.'

Though the following passage does credit to the judgment and feelings of Mr. Pitt at the time, how shall we reconcile his subsequent conduct to the opinions and professions which it discloses? Speaking of the opposition to the peace, he said:

'I will not hesitate to surmise, from the obvious complexion of this night's debate, that it originates rather in an inclination to force the Earl of Shelburne from the treasury, than in any real conviction that ministers deserve censure for the concessions they have made: concessions, which, from the facts I have enumerated, and the reasoning I have stated, as arising from these facts, are the obvious result of an absolute necessity, and imputable, not so much to those of whom the present cabinet is composed, as to that cabinet of which the noble lord in the blue ribbon (Lord North) was a member. This noble earl, like every other person eminent for ability, and acting in the first department of a great state, is undoubtedly an object of envy to some, as well as of admiration to others. The obloquy to which his capacity and situation have raised him has been created and circulated with equal meanness and address: but his merits are as much above my panegyric, as the arts, to which he owes his defamation, are be-

neath my attention. When, stripped of his power and emoluments, he once more descends to private life without the invidious appendages of place, men will see him through a different medium, and perceive in him qualities which richly entitle him to their esteem. That official superiority which at present irritates their feelings, and that capacity of conferring good offices on those he prefers, which all men are fond of possessing, will not then be any obstacle to their making an impartial estimate of his character. But notwithstanding a sincere predilection for this nobleman, whom I am bound by every tie to treat with sentiments of deference and regard, I am far from wishing him retained in power against the public approbation; and if his removal can be innocently effected, if he can be compelled to resign without entailing all those mischiefs which seem to be involved in the resolution now moved, great as his zeal for his country is, powerful as his abilities are, and earnest and assiduous as his endeavours have been to rescue the British empire from the difficulties that oppress her, I am persuaded he will retire, firm in the dignity of his own mind, conscious of his having contributed to the public advantage, and, if not attended by the fulsome plaudits of a mob, possessed of that substantial and permanent satisfaction which arises from the habitual approbation of an upright mind. I know him well; and dismiss him from the confidence of his sovereign, and the business of state, when you please, to this transcendent consolation he has a title, which no accident can invalidate or affect. It is the glorious reward of doing well, of acting an honest and honourable part. By the difficulties he encountered on his accepting the reins of government, by the reduced situation in which he found the state of the nation, and by the perpetual turbulence of those who thought his elevation effected at their own expence, he has certainly earned it dearly: and with such a solid understanding, and so much goodness of heart as stamp his character, he is in no danger of losing it. Nothing can be a stronger proof that his enemies are eager to traduce, than the frivolous grounds on which they affect to accuse him. An action, which reflects a lustre on his attention to the claims of merit*, has yet been improved into a fault in his conduct. A right honourable gentleman, who has exhausted his strength in the service of the state, and to whose years and infirmities his absence from parliament can only be attributed, owes to the friendship and interference of the noble earl a pension, which, however adequate to all his necessities and convenience in the evening of life, is no extraordinary compensation for the public spirit which has uniformly marked his parliamentary conduct. Surely the abilities and virtues of this veteran soldier and respectable senator, deserved some acknowledgment from that community in which they have been so often and so manfully exerted. Surely his age entitled him to a little repose in the lap of that public to whose welfare his youth has been dedicated. Surely, that principle of humanity, which stimulates those in power to commiserate in this manner the situation of neglected merit, possesses a nobleness, a generosity, a benevolence, which, instead of incurring the censure of any, ought to command the admiration and praise of all.'

' * Alluding to the pension granted to Col. Barré.'

Having

Having thus defended his friend and colleague, he proceeds:

'I repeat then, Sir, that it is not this treaty, it is the Earl of Shelburne alone whom the movers of this question are desirous to wound. This is the object which has raised this storm of faction; this is the aim of the unnatural coalition to which I have alluded. If, however, the baneful alliance is not already formed, if this ill-omened marriage is not already solemnized, I know a just and lawful impediment, and, in the name of the public safety, *I here forbid the banns.*

'My own share in the censure, pointed by the motion before the house against His Majesty's ministers, I will bear with fortitude, because my own heart tells me I have not acted wrong. To this monitor, who never did, and, I trust, never will, deceive me, I will confidently repair, as to an adequate asylum from all the clamour which interested faction can raise. I was not very eager to come in, and shall have no great reluctance to go out, whenever the public are disposed to dismiss me from their service. It has been the great object of my short official existence to do the duties of my station with all the ability and address in my power, and with a fidelity and honour which should bear me up, and give me confidence, under every possible contingency or disappointment. I can say with sincerity, I never had a wish which did not terminate in the dearest interests of the nation. I will at the same time imitate the honourable gentleman's candour, and confess, that I too have my ambition. High situation, and great influence, are desirable objects to most men, and objects which I am not ashamed to pursue, which I am even solicitous to possess, whenever they can be acquired with honour, and retained with dignity. On these respectable conditions, I am not less ambitious to be great and powerful than it is natural for a young man, with such brilliant examples before him, to be. But even these objects I am not beneath relinquishing, the moment my duty to my country, my character, and my friends, renders such a sacrifice indispensable. Then I hope to retire, not disappointed, but triumphant; triumphant in the conviction that my talents, humble as they are, have been earnestly, zealously, and strenuously, employed to the best of my apprehension, in promoting the truest welfare of my country; and that, however I may stand chargeable with weakness of understanding, or error of judgment, nothing can be imputed to my official capacity which bears the most distant connection with an interested, a corrupt, or a dishonest intention. But it is not any part of my plan, when the time shall come that I quit my present station, to threaten the repose of my country, and erect, like the honourable gentleman, a fortress and a refuge for disappointed ambition. The self-created and self-appointed successors to the present administration, have asserted with much confidence, that this is likely to be the case. I can assure them, however, when they come from that side of the house to this, I will for one most readily and cordially accept the exchange. The only desire I would indulge and cherish on the subject is, that the service of the public may be ably, disinterestedly, and faithfully performed. To those who feel for their

country as I wish to do, and will strive to do, it matters little who are out or in; but it matters much that her affairs be conducted with wisdom, with firmness, with dignity, and with credit. Those entrusted to my care I will resign, let me hope, into hands much better qualified to do them justice than mine. But I will not mimic the parade of the honourable gentleman in avowing an indiscriminate opposition to whoever may be appointed to succeed. I will march out with no warlike, no hostile, no menacing protestations; but hoping the new administration will have no other object in view than the real and substantial welfare of the community at large; that they will bring with them into office those truly public and patriotic principles which they formerly held, but which they abandoned in opposition; that they will save the state, and promote the great purposes of public good, with as much steadiness, integrity, and solid advantage, as I am confident it must one day appear the Earl of Shelburne and his colleagues have done, I promise them, before-hand, my uniform and best support on every occasion, where I can honestly and conscientiously assist them.'

While this language must have been poignantly felt by his adversary, it must be owned that, as it respects himself, nothing can be more becoming and dignified. The caution of Mr. Pitt's proceedings and speeches in the outset of his public career cannot be exceeded: while Mr. Fox, relying too confidently on his abilities and intentions, seems to have disdained the suggestions of such prudence; and, devoted to the cause of liberty and the interests of the country, he appears to have too much overlooked the necessity of cultivating good opinion in another quarter. This consideration accounts for the diversity of the future fortunes of the two rivals; and of this superior discretion Mr. Pitt boasts in his first bill for the regulation of the government of India:

'He confessed himself to be so miserably weak and irresolute, as not to venture to introduce a bill into that house on the foundations of violence and intrenchment. He acknowledged himself to be so weak as to pay respect to the chartered rights of men, and that, in proposing a new system of government and regulation, he did not disdain to consult with those, who, having the greatest stake in the matter to be new-modelled, were likely to be the best capable of giving him advice. He acknowleged the enormous transgression of acting with their consent, rather than by violence; and that, in the bill which he proposed to move for, he had governed himself by the ideas of the proprietors of East India stock, and by the sense and wisdom of those men who were most habituated to the consideration of the subject, as well as the most interested in it.'

After he has described his own proceedings, he draws this strong picture of the plan of his adversary:

'It was a transfer of power from a body of men, unconnected with each other, numerous, and fluctuating, by whom the boundless p-

tronage of India was divided into a thousand little wandering streams; it was a transfer from that large unconnected body, into the hands of a small junto, politically connected, established in a manner independent of the crown, by whom India was to be converted into one vast political engine, an engine that might be brought to bear against the independence of this house. Is the right honourable gentleman so dim-sighted, so unsuspecting, on a subject thus deeply affecting the freedom of parliament, and this whole constitution, as not to perceive the political bearing which must be given to this vast machine? Let the characters of his seven commissioners be what they may, even in that view, I say they are one political band: the collected patronage of all India at home and abroad, was to be knit together in their hands, to be levelled, as the party chose, either against the prerogatives of the crown, or against the independence of parliament. Compared to these things, the very loss of India, Sir, nay, the loss of every dependency of this country, were light and trifling; the loss of India were a sacrifice easy to be borne; but the loss of liberty to this country, the sacrifice of the independence of parliament, and the ruin of this constitution—this is a calamity, this is a kind of ruin, to which I will never yield without a struggle.'

While it is impossible not to admire the fortitude and adroitness with which the young premier opposed not only Mr. Fox and his friends, but a majority in the House of Commons, we consider the result as much to be regretted. Not many years before, the House had come to the famous resolution that the influence of the crown had increased, was increasing, and ought to be diminished. This resolution had been quoted by Mr. Pitt himself with approbation; and indeed he owed much of his popularity to his repeated efforts to render the House of Commons less subservient to the influence of the crown; yet he must have been sensible that the struggle which he was maintaining, if it terminated in his favour, must operate prejudicially to the independence of parliament. His reasonings on this head were more within the *letter*, than conformable to the *spirit* and *practice* of the constitution:

'Attempts have been made, said Mr. Pitt, (March 1, 1784.) to fix imputations of criminality on the present administration. Their sins have been stated: and one of the most glaring of them is, that the late ministry were dismissed against the sense of the house. But what is the meaning of this charge? To what conclusion does the argument, when followed up, lead? Does it not fairly admit of this comment, that it is improper for His Majesty to dismiss his ministers, provided they are approved of by the house of commons; and that so long as they act agreeably to its sentiment, so long, and no longer are they to enjoy the patronage of the crown, and retain the offices of administration? Is this a decent treatment of the prerogative? Is this constitutional doctrine? Is it not degrading the dignity of the sovereign? Is it not a transference of the prerogatives of the crown to the house of

of commons, and a placing the royal sceptre under the mace that lies upon the table? The constitution of this country is its glory. But in what a nice adjustment does its excellence consist! Equally free from the distractions of democracy, and the tyranny of monarchy, its happiness is to be found in its mixture of parts. It was this mixed government which the prudence of our ancestors devised, and which it will be our wisdom inviolably to support. They experienced all the vicissitudes and distractions of a republic. They felt all the vassalage and despotism of a simple monarchy. They abandoned both, and by blending each together, extracted a system which has been the envy and admiration of the world. It is this scheme of government which constitutes the pride of Englishmen, and which they can never relinquish but with their lives. This system, however, it is the intention of the present address to defeat and destroy. It is the intention of this address to arrogate a power which does not belong to the House of Commons—to place a negative on the exercise of the prerogative, and to destroy the balance of power in the government as it was settled at the Revolution.'

This is indeed his language after the voice of the people had declared in his favour, and when the issue of the arduous struggle for continuance in office was no longer doubtful; as we learn from the manner, not less than from the substance, of the ensuing passages in one of his speeches:

'But, says the right honourable gentleman (Mr. Fox), "how should the people understand the India bill? Do they know all the abuses in India?" True, Sir, the people may not have read all your voluminous reports, neither, perhaps, have one half of the members of this house read them: but, Sir, they know that no abuses in India—that the very loss of India—that the annihilation of India, could not compensate for the ruin of this consitution. The plain sense of this country could see that objection to the India bill, which I could never persuade the right honourable gentleman to advert to: they could see, that it raised up a new power in this constitution, that it stripped at once the crown of its prerogative, and the people of their chartered rights, and that it created that right honourable gentleman to be the dictator of his king and his country. But, Sir, the right honourable gentleman ventures still to deny that the addresses have sufficiently marked what is the opinion of the people; and then he talks of battles at Reading, of battles at Hackney, and battles at Westminster. At Reading, Sir, I understand, there was no battle; the county addressed unanimously against the opinion and in the face of its members, although the honourable member * assures you how he exerted his oratory to deprecate the address. As for Hackney, I behold over against me a most valiant chieftain †, who is just returned from that field of Mars, whose brow, indeed, is not, as before, adorned with the smile of victory, but from whose mouth I doubt not we shall hear a faithful, although, alas! Sir, a most lamentable history of that unfortunate flight and defeat. Whether at

'* Major Hartley.'

'† Mr. Byng.'

Westminster

Westminster it is sufficient proof of victory to say, "The people would not even hear me:" whether that right honourable gentleman, who once could charm the multitude into dumb admiration of his eloquence, and into silent gratitude for his exertions in the cause of freedom, and of his country; whether he, the champion of the people, once emphatically named the "man of the people," is now content with the execrations of those multitudes, who once, perhaps, too much adored him; whether, in short, Sir, the sonorous voice of my noble friend was a host itself, or whether it might not have become a host by being joined to the voices of the host around him; all these are points I will not decide: but sure I am, that the right honourable gentleman will not persuade me that the voice of the people is with him, if Westminster is his only example. There is one thing the right honourable gentleman proves merely by strong affirmations, to which, therefore, I can only oppose affirmations as strong on my part: he says, his late majorities have been composed of men the most independent in their principles, respectable in their situations, and honourable for their connections; I can only affirm as roundly in answer, that the minority is by no means inferior to them, in point either of principles, of respectability, or of independence. Having thus disposed of the people and of the minority in the house of commons, large as it certainly is, the right honourable gentleman proceeds next to dispose of the majority in the house of lords, and he denies that they were respectable. Sir, if the right honourable gentleman will trouble himself with this kind of calculation, I am not afraid to match the majority there against the minority, either on the score of independence, of property, of long hereditary honours, of knowledge of the law and the constitution, or on the score of any thing that can give respect and dignity to peerage. And, Mr. Speaker, when I look near me, [looking at Mr. Pratt] when I see near whom I am now standing, I am not afraid to place in the front of that battle, (for at that battle the noble peer whom I allude to, was not afraid to buckle on his old armour, and march forth, as if inspired with his youthful vigour, to the charge) I say, Sir, I am not afraid to place foremost, at the head and in the very front of that battle, that noble and illustrious peer, (Lord Camden) venerable as he is for his years, venerable for his abilities, adored and venerated through this country on account of his veneration for this glorious constitution, high in rank and honour, and possessing, as he does, in these tumultuous times, an equanimity and dignity of mind that render him infinitely superior to that wretched party spirit with which the world may fancy us to be infected.'—

'He (Mr. Fox) calls me now a mere nominal minister, the mere puppet of secret influence. Sir, it is because I will not become a mere nominal minister of his creation; it is because I disdain to become the puppet of that right honourable gentleman, that I will not resign: neither shall his contemptuous expressions provoke me to resignation: my own honour and reputation I never will resign. That I am now standing on the rotten ground of secret influence, I will not allow; nor yet will I quit this ground, in order to put myself, as the right honourable gentleman calls it, under his protection, in order to

to accept of my nomination at his hands, and in order to become poor self-condemned, helpless, unprofitable minister in his train—a minister, perhaps some way serviceable to that right honourable gentleman, but totally unserviceable to my king and to my country. If I have, indeed, submitted to become the puppet and minion of the crown, why should that right honourable gentleman condescend to receive me into his band? It seems, however, that I have too much of the personal confidence of my Sovereign, and that I must resign, in order to return into administration, having only an equal share of it with others. But the right honourable gentleman knows that my appointment would, in that case, be only as a "piece of parchment." Admit that I have more than my share of the King's confidence, yet how is my being out of office two days to make any diminution of that confidence? The right honourable gentleman, therefore, every moment contradicts his own principles, and he knows that if I were first to resign, in the forlorn hope of returning as an efficient minister into administration, I should become the mere sport and ridicule of my opponents; nay, and forfeit also the good opinion of those, by whose independent support I am now honoured: for when I shall have sacrificed my reputation for that support which I am told shall arise to me from that right honourable gentleman's protection, when I shall have bartered my honour for his great connections, what shall I become but the slave of his connections? the sport and tool of a party? for a while, perhaps the minister appointed by that party, but no longer useful to my country, or myself independent.'

Though the tone of triumph is here fully as loud as is consistent with decency, yet it is meekness itself compared with the insulting and taunting style in which he indulges on the meeting of the new parliament.

The intoxication of success never perhaps was more conspicuous, than in Mr. Pitt's defence of the flagrant misconduct of the High Bailiff of Westminster; who, under the pretence of carrying on a scrutiny, made a return of only one member to sit in Parliament for that city: a measure on which, doubtless, he never would have ventured without high sanction. This proceeding shocked impartial minds; its violence and illegality were too glaring to escape the most common understanding; and men augured ill of the temper and disposition of their young ruler. The injustice of the act itself was not all; for the outrage was greatly aggravated by the insulting language and malignant spirit of the speech in which it was avowed and justified. On this occasion, passion got the better of discretion, the usual powers of the orator seem to have forsaken him, and the harangue is distinguished only by low and coarse invective. His conduct in this instance was not less impolitic than it was oppressive, since it very much accelerated the return of his great rival's popularity. Whether we consider the place, the candidate, or the subject, under discussion, it strikes

strikes us that temerity and want of feeling were never more unseasonably displayed than in some parts of this speech. It is distressing also to see Lord Kenyon, who was the ~~Attorney General~~ Master of the Rolls at that time, employ his learning to screen the violence and rashness of the youthful minister. The spleen of the premier was gratified for the moment; and a petition, complaining of no return having been made of members to serve in parliament for the city of Westminster, was not suffered to remain on the table. This measure, however, which the daring minister persuaded the House of Commons thus to ratify, met with a different treatment in a court of law. In an action brought by Mr. Fox against the High Bailiff for not making a return, he recovered two thousand pounds damages; and the verdict was admitted and the money paid.

The subsequent passage displays a malignity so pitiful as to be hardly credible:

'The right honourable gentleman, indeed, might, with some degree of consistency, propose to the house the assumption of new privileges in matters of election; for, in the case of the Middlesex election, we know that he was the champion of this house against the rights of the people; and it is singular enough that the only two points in which the right honourable gentleman and the noble lord for a series of years agreed, were in their decision of the Middlesex election, which is now so deservedly execrated, and in their execration of Mr. Grenville's bill, which is now so deservedly applauded.'

These errors were chargeable on Mr. Fox's early education rather than on the individual. He had gloriously expiated them; and he had concurred in the erasure of the resolutions respecting the Middlesex election from the journals of the House.

Mr. Pitt's triumphs came at length to sit more easily upon him: but they were never accompanied with that suavity and urbanity which his rival would have displayed in a similar situation.

In examining these imperfect representations of the real achievements of this extraordinary person, we are struck by his readiness in taking advantage of erroneous or unguarded remarks that had fallen from his opponents, by the strength and point with which he states their mistakes, and by the force with which he exposes them. His speeches affect no originality nor ingenuity; his ideas are those of common experience; and the distinguishing feature of his compositions is a command of language. His reasoning is very close, his argumentation very energetic, and his perspicuity (when it suits him) is equally remarkable: but, in the strict sense of the word, he is not eloquent, since he rarely touches the feelings,

scarcely

scarcely ever addresses the heart, and seldom rouses the passions. He has at command the happiest phrases and the strongest forms of expression, his periods are sonorous, and his cadences are musical: but the figures which breathe — the pictures which move—appear not on his canvass;—he might convince, but did not persuade;—his oratory was not that which overpowers judgment and carries away reason captive.

That he was capable, however, of excelling in the pathetic style will appear by some passages from one of his most masterly speeches on the subject of the slave-trade, April 2, 1792:*

'There was a time, Sir, which it may be fit sometimes to revive in the remembrance of our countrymen, when even human sacrifices are said to have been offered in this island But I would peculiarly observe on this day, for it is a case precisely in point, that the very practice of the slave-trade once prevailed among us. Slaves, as we may read in Henry's history of Great Britain, were formerly an established article of our exports. "Great numbers," he says, "were exported like cattle, from the British coast, and were to be seen exposed for sale in the Roman market." It does not distinctly appear, by what means they were procured; but there was unquestionably no small resemblance, in this particular point, between the case of our ancestors and that of the present wretched natives of Africa—for the historian tells you that "adultery, witchcraft, and debt were probably some of the chief sources of supplying the Roman market with British slaves—that prisoners taken in war were added to the number—and that there might be among them some unfortunate gamesters who, after having lost all their goods, at length staked themselves, their wives, and their children" Every one of these sources of slavery has been stated, and almost precisely in the same terms, to be at this hour a source of slavery in Africa. And these circumstances, Sir, with a solitary instance or two of human sacrifices, furnish the alleged proofs, that Africa labours under a natural incapacity for civilization; that it is enthusiasm and fanaticism to think that she can ever enjoy the knowlege and the morals of Europe; that Providence never intended her to rise above a state of barbarism; that Providence has irrevocably doomed her to be only a nursery for slaves for us free and civilized Europeans. Allow of this principle, as applied to Africa, and I should be glad to know why it might not also have been applied to ancient and uncivilized Britain. Why might not some Roman Senator, reasoning on the principles of some honourable gentlemen, and pointing to *British barbarians*, have predicted with equal boldness, "*There* is a people that will never rise to civilization—*there* is a people destined never to be free—a people without the understanding necessary for the attainment of useful arts; depressed by the hand of nature below the level of the human species; and created to form a supply of slaves for the rest of the world." Might not this have been said, according to the principles which we now hear stated, n all respects as fairly and as truly of Britain herself, at that period

* See, in connection, p. 344. of this Review.

of

of her history, as it can now be said by us of the inhabitants of Africa?

'We, Sir, have long since emerged from barbarism—we have almost forgotten that we were once barbarians—we are now raised to a situation which exhibits a striking contrast to every circumstance, by which a Roman might have characterized us, and by which we now characterize Africa. There is indeed one thing wanting to complete the contrast, and to clear us altogether from the imputation of acting even to this hour as barbarians; for we continue to this hour a barbarous traffic in slaves: we continue it even yet in spite of all our great and undeniable pretensions to civilization. We were once as obscure among the nations of the earth, as savage in our manners, as debased in our morals, as degraded in our understandings, as these unhappy Africans are at present. But in the lapse of a long series of years, by a progression slow, and for a time, almost imperceptible, we have become rich in a variety of acquirements; favoured above measure in the gifts of Providence, unrivalled in commerce, pre-eminent in arts, foremost in the pursuits of philosophy and science, and established in all the blessings of civil society: we are in the possession of peace, of happiness, and of liberty; we are under the guidance of a mild and beneficent religion; and we are protected by impartial laws, and the purest administration of justice: we are living under a system of government, which our own happy experience leads us to pronounce the best and wisest which has ever yet been framed; a system which has become the admiration of the world. From all these blessings, we must for ever have been shut out, had there been any truth in those principles which some gentlemen have not hesitated to lay down as applicable to the case of Africa. Had those principles been true, we ourselves had languished to this hour in that miserable state of ignorance, brutality, and degradation, in which history proves our ancestors to have been immersed. Had other nations adopted these principles in their conduct towards us; had other nations applied to Great Britain the reasoning which some of the senators of this very island now apply to Africa, ages might have passed without our emerging from barbarism; and we, who are enjoying the blessing of British civilization, of British laws, and British liberty, might, at this hour, have been little superior, either in morals, in knowledge, or refinement, to the rude inhabitants of the Coast of Guinea.

'If then we feel that this perpetual confinement in the fetters of brutal ignorance, would have been the greatest calamity which could have befallen us; if we view with gratitude and exulatation the contrast between the peculiar blessings we enjoy, and the wretchedness of the ancient inhabitants of Britain; if we shudder to think of the misery which would still have overwhelmed us, had Great Britain continued to the present times to be the mart for slaves to the more civilized nations of the world, through some cruel policy of theirs, God forbid that we should any longer subject Africa to the same dreadful scourge, and preclude the light of knowledge, which has reached every other quarter of the globe. from having access to her coasts!

'I trust we shall no longer continue this commerce, to the destruction of every improvement on that wide continent; and shall not consider ourselves as conferring too great a boon, in restoring its inhabitants to the rank of human beings. I trust we shall not think ourselves too liberal, if, by abolishing the slave-trade, we give them the same common chance of civilization with other parts of the world, and that we shall now allow to Africa the opportunity—the hope—the prospect of attaining to the same blessings which we ourselves, through the favourable dispensations of Divine Providence, have been permitted, at a much more early period, to enjoy. If we listen to the voice of reason and duty, and pursue this night the line of conduct which they prescribe, some of us may live to see a reverse of that picture, from which we now turn our eyes with shame and regret. We may live to behold the natives of Africa engaged in the calm occupations of industry, in the pursuits of a just and legitimate commerce. We may behold the beams of science and philosophy breaking in upon their land, which, at some happy period in still later times, may blaze with full lustre; and joining their influence to that of pure religion, may illuminate and invigorate the most distant extremities of that immense continent. Then may we hope that even Africa, though last of all the quarters of the globe, shall enjoy at length, in the evening of her days, those blessings which have descended so plentifully upon us in a much earlier period of the world. Then also will Europe, participating in her improvement and prosperity, receive an ample recompence for the tardy kindness (if kindness it can be called) of no longer hindering that continent from extricating herself out of the darkness which, in other more fortunate regions, has been so much more speedily dispelled.

'——*Nos primus equis oriens afflavit anhelis;*
Illic sera rubens accendit lumina Vesper.'

'Then, Sir, may be applied to Africa, those words, originally used indeed with a different view:

'*His demùm exactis*——————
Devenêre locos lætos, et amœna vireta
Fortunatorum nemorum, sedesque beatas:
Largior hic campos Æther et lumine vestit
Purpureo.'

'It is in this view, Sir,—it is an atonement for our long and cruel injustice towards Africa, that the measure proposed by my honourable friend most forcibly recommends itself to my mind. The great and happy change to be expected in the state of her inhabitants, is, of all the various and important benefits of the abolition, in my estimation, incomparably the most extensive and important.'

Another specimen might be taken from the speech on the orders given to M. Chauvelin to quit the kingdom, in consequence of the murder of Louis XVI.: but we have reason to believe that this part of the work has been less perfectly reported than that which relates to the slave-trade; and a transcript

transcript of it would too much prolong quotations which have been already made with freedom.

We are now arrived at the confines of Mr. Pitt's prosperous career. The tide of popularity, which had previously run so strongly in his favour, now diminishes every day; and fortune, which had hitherto smiled on him, now withdraws her support. All his foreign plans fail, disaster follows disaster, he more than doubles the burthens of the state, he carries on a war more calamitous than that which had been so long the unceasing theme of his reprobation, he has the mortification to see the enemy in possession of the whole of Europe, and he dies when the prospects of his country presented to view nothing but gloom. Still we must admire the perseverance, firmness, and courage which he displays, and feel astonished at the absolute sway which he exercises over the subjects and resources of the kingdom. It is no longer, however, the unanimous voice of the people which makes him omnipotent; he reigns by divisions among his countrymen, and by the aid of their fears and alarms; and the youthful reformer of other days now reposes his power on liberticide laws, on the venality which is fed by a most extravagant expenditure, on a prostitution of honours, and on a system of terror, which derived its existence from the success of his attempts to represent all opposition to his measures as disaffection to the Sovereign. The last long chapter in the history of this great and distinguished man strongly illustrates the uncertainty of worldly prosperity, and proves that pride and confidence ill suit the condition even of the most eminent and illustrious of mortals.

We pass over the latter speeches of Mr. Pitt, as being in the recollection of our readers. We had intended to have taken occasion from them to examine the plans which they disclose and defend: but a voluminous life of him, which we have lately seen announced, will afford a more convenient occasion for the consideration of a system, of which the foresight of his great opponent anticipated the mischief, which events have condemned, and which even his implicit and adulatory followers have abandoned.

Jo.

ART. XIII. *Corruption and Intolerance;* Two Poems. With Notes. Addressed to an Englishman by an Irishman. 8vo. pp. 64. 2s. 6d. Carpenter. 1808.

MUCH depends on the use of words. Influence is a milder term than Corruption, and Vigilance than Intolerance; and political writers, as they take their station either for attack or defence, employ the coarser or the softer appellation. Whigs and Tories have their favourite colouring, with which they tint the controversy carried on between them; and both in prose and in poetry they are induced to labour at strong effect. The matters in dispute, however, are far from being verbal. Whether we designate the preponderating sway of the executive government by the term *Corruption*, or by *Influence*, this preponderance is manifest; and the question is whether such a balance be necessary, and how far it affects the principles of the constitution? Some men have contended that what is called *Corruption* is preferable to *Prerogative*, because, as Gibbon says, "it is an infallible symptom of constitutional liberty;" while others are of opinion that its silent and unalarming operation is more fatal to public freedom than the most daring and offensive strides of Prerogative. The author of the poems before us is decidedly of the latter class, and no modern whig can be more energetic in support of his doctrine; —he must therefore please or displease in the extreme. Alluding to the measures of William, he says;

> 'Hence sly Prerogative, like Jove of old,
> Has turn'd his thunder into showers of Gold,
> Whose silent Courtship wins securer joys,
> Taints by degrees, and ruins without noise.'

Whether his politics, however, be just or erroneous, he seems to entertain too humble an opinion of his own poetical powers, when he pleasantly confesses that he has but followed the example set by many popular writers of the present day, in making a parcel of indifferent poetry the vehicle for conveying a much greater proportion of loose and unconnected commentary. That which was so justly imputed to, and so strenuously denied by, the author of "The Pursuits of Literature," this poet freely acknowleges, without any reason for such an admission. His verses flow in a strain of easy dignity which, in the present day, we have seldom seen surpassed; and the notes which he has subjoined, though longer and more frequent than his theme can be positively said to demand, always arise naturally from it, are introduced without constraint, and end with the subject which excited them. So far we must vindicate the author against the force of his own confession;

* By Thomas Moore, Esq. translator of Anacreon, & author of Little's Poems

sion ;—and for the rest, to the merit which he would be conceived to claim, we think that he is most justly intitled. His satire is poignant, his wit lively and free, his argument manly, and his reading various and extensive.

Some readers may conceive this to be an extravagant encomium on a mere half-crown pamphlet, whatever be its contents: but, in the first place, its author promises (and we trust that he will not forget his promise) a future continuation of the last of these two poems ; and in the second place, we shall leave those who may make this objection to form their own judgment, by a few extracts, whether its merits be not such as, in a more important work, would fully justify our praise. For this purpose, we will make our selections at random, taking the beginning of the first and the conclusion of the second poem :

' Boast on, my friend—though stript of all beside,
Thy struggling nation still retains her pride * :
That pride, which once in genuine glory woke,
When Marlborough fought and brilliant St. John spoke,
That pride, which still, by time and shame unstung,
Outlives e'en Wh-tel-cke's sword and H-wkesb'ry's tongue!
Boast on, my friend, while in this humbled isle †,
Where honour mourns and freedom fears to smile,
Where the bright light of England's fame is known
But by the baleful shadow she has thrown
On all our fate ‡—where, doom'd to wrongs and slights,
We hear you talk of Britain's glorious rights,

As

' * Angli suos ac sua omnia impense mirantur ; cæteras nationes despectui habent.—BARCLAY (as quoted in one of Dryden's Prefaces).'

' † England began very early to feel the effects of cruelty towards her dependencies. " The severity of her Government (says Macpherson) contributed more to deprive her of the continental dominions of the family of Plantagenet than the arms of France."—See his History, vol. i. p. 111.'

‡ " By the total reduction of the kingdom of Ireland in 1691, (says Burke) the ruin of the native Irish, and in a great measure too of the first races of the English, was completely accomplished. The new English interest was settled with as solid a stability as any thing in human affairs can look for. All the penal laws of that unparalleled code of oppression, which were made after the last event, were manifestly the effects of national hatred and scorn towards a conquered people, whom the victors delighted to trample upon, and were not at all afraid to provoke." Yet this is the era to which the wise Common Council of Dublin refer us for " invaluable blessings, &c." And this is the era which such Governors as His Grace the Duke of R-chm-nd think it politic to commemorate in the eyes of my in-

As weeping slaves, that under hatches lie,
Hear those on deck extol the sun and sky!
Boast on, while wandering through my native haunts,
I coldly listen to thy patriot vaunts,
And feel, though close our wedded countries twine,
More sorrow for my own than pride from thine.'

Our second quotation will be so much more considerable, that we are compelled to omit, though very unwillingly, the portion of commentary which belongs to it:

'And thou, my Friend—if, in these headlong days,
When bigot Zeal her drunken antics plays
So near a precipice, that men the while
Look breathless on, and shudder while they smile—
If, in such fearful days, thou'lt dare to look
To hapless Ireland, to this rankling nook
Which heaven has freed from poisonous things in vain,
While G-ff-rd's tongue and M-sgr-ve's pen remain—
If thou hast yet no golden blinkers got
To shade thine eyes from this devoted spot,
Whose wrongs, though blazon'd o'er the world they be,
Placemen alone are privileg'd *not* to see—
Oh! turn awhile, and tho' the shamrock wreathes
My homely harp, yet shall the song it breathes
Of Ireland's slavery, and of Ireland's woes,
Live, when the memory of her tyrant foes
Shall but exist, all future knaves to warn,
Embalm'd in hate, and canoniz'd by scorn!

---

sulted countrymen, by an annual procession round the statue of king William!

'An unvarying trait of the policy of Great Britain towards Ireland has been her selection of such men to govern us as were least likely to deviate into justice and liberality, and the alarm which she has taken when any conscientious Viceroy has shewn symptoms of departure from the old code of prejudice and oppression. Our most favourite Governors have accordingly been our shortest visitors, and the first moments of their popularity have in general been the last of their Government. Thus Sir Anthony Bellingham, after the death of Henry the Eighth, was recalled "for not sufficiently consulting the English interests," or, in other words, for not shooting the requisite quantity of wild Irish. The same kind of delinquency led to the recall of Sir John Perrot, in Elizabeth's time, and to that of the Earl of Radnor, in the reign of Charles the Second, of whom Lord Orford says, "We are not told how he disappointed the King's expectations, probably not by too great complaisance, nor why his administration, which Burnet calls *just*, was disliked. If it is true, that he was a good governor, the presumption will be that his rule was not disliked by those *to* whom but *from* whom he was sent."—Royal and Noble Authors.

'We are not without instances of the same illiberal policy in our own times.'

When

When C-stler--gh, in sleep still more profound
Than his own opiate tongue now deals around,
Shall wait th' impeachment of that awful day
Which ev'n *his* practis'd hand can't bribe away!
'And oh! my Friend, wert thou but near me now,
To see the spring diffuse o'er Erin's brow
Smiles that shine out, unconquerably fair,
Ev'n thro' the blood-marks, left by C-md-n there!
Couldst thou but see what verdure paints the sod
Which none but tyrants and their slaves have trod,
And didst thou know the spirit, kind and brave,
That warms the soul of each insulted slave,
Who, tir'd with struggling, sinks beneath his lot,
And seems by all but watchful France forgot—
Thy heart would burn—yes, ev'n thy Pittite heart
Would burn to think that such a blooming part
Of the world's garden, rich in nature's charms,
And fill'd with social souls and vigorous arms,
Should be the victim of that canting crew,
So smooth, so godly, yet so devilish too,
Who, arm'd at once with pray'r-books and with whips,
Blood on their hands, and scripture on their lips,
Tyrants by creed, and torturers by text,
Make *this* life hell, in honour of the *next!*
Your R-desd-les, P-rc-v-ls—oh, gracious Heaven!
If I'm presumptuous, be my tongue forgiven,
When here I swear, by my soul's hope of rest,
I'd rather have been born, ere man was blest
With the pure dawn of Revelation's light,
Yes!—rather plunge me back in Pagan night,
And take my chance with Socrates for bliss,
Than be the Christian of a faith like this,
Which builds on heavenly cant its earthly sway,
And in a convert mourns to lose a prey;
Which, binding polity in spiritual chains,
And tainting piety with temporal stains,
Corrupts both State and Church, and makes an oath
The knave's and atheist's passport into both—
Which, while it dooms dissenting souls to know
Nor bliss above nor liberty below,
Adds the slave's suffering to the sinner's fear,
And, lest he scape hereafter, racks him here!
But no—far other faith, far milder beams
Of heavenly justice warm the Christian's dreams!
His creed is writ on Mercy's page above
By the pure hands of all-atoning Love!
He weeps to see his soul's Religion twine
The tyrant's sceptre with her wreathe divine,
And *he*, while round him sects and nations raise
To the one God their varying notes of praise,

Blesses each voice, whate'er its tone may be,
That serves to swell the general harmony!
Such was the spirit, grandly, gently bright,
That fill'd, oh Fox! thy peaceful soul with light;
While blandly spreading, like that orb of air
Which folds our planet in its circling care,
The mighty sphere of thy transparent mind
Embrac'd the world, and breath'd for all mankind!
Last of the great, farewell!—yet *not* the last—
Tho' Britain's sunshine hour with thee be past,
Ierne still one gleam of glory gives,
And feels but half thy loss, while Grattan lives.'

As an Englishman, the principal object of this honourable eulogy would probably have been far from approving the lengths to which the writer carries his hatred of William, and of the Revolution-politics:—but we ought to remember, with shame and confusion, that very different must be the feelings inspired by genuine patriotism in the breasts of the Irish. To *them*, every advance which *we* have made, or have imagined ourselves to have made, in national liberty, has been closely followed by an accession of national degradation and slavery; and the very period, which we are taught from our cradles to consider as the most glorious of *our* annals, is the most disgraceful and the most abject of *theirs*.

We should willingly present our readers with some more of 'the commentary,' and especially quote to them from the 'appendix,' which consists of 'part of a preface which was intended by a friend and countryman of the author for a collection of Irish airs to which he had adapted English words;' and which breathes such strains of patriotic feeling as may be imagined to have awakened the harps of the banished Israelites on the banks of the Euphrates. We think, however, that we have already selected enough to justify our encomium, and our repeated hope that the author will soon meet us again with the promised continuation of his second poem.

Mei.

ART. XIV. *Illustrations of the Theory and Principles of Taste,* considered as they are applicable to the Fine Arts in general, and to the various Species of literary Composition. Translated from the German of J. G. Sulzer, by Elizabeth-Annabella de Brusasque. Vol. I. 12mo. pp. 417. 5s. Boards. Mawman.

OUR notice of this volume, which has been hitherto delayed by the expectation of a second, may notwithstanding be properly kept independent of a survey of the entire work, because it consists of detached essays, having no necessary connection

connection with each other. It is in fact a collection of translated extracts from the "*Allgemeine Theorie de Schonen kunsten*," or "General Theory of the Fine Arts," which was published at Leipzig in 1771; and the arrangement, or rather the collocation, which is alphabetical, prevents us from tracing the author's general and methaphysical views on that truly difficult subject, the Theory of Taste. His several opinions, however, will be found to repay the task of examination, since they display much acuteness of research, and considerable richness and felicity of illustration; combined with a rare degree of practical good sense, which disregards the formality of mere rules, but is ready to pay a scrupulous obedience to natural and well founded principles. We cannot lay before the reader a better specimen of the author's judicious and liberal style of thinking, than the passage containing his observations on the characteristic excellences by which the antient writers are distinguished from their modern successors:

'When we attend to the considerations, which are requisite previous to a rational appreciation of the antients, our judgments are likely to be conformable to justice and to truth. Indeed, we are far from taking upon us to affirm that their works are entirely without fault; but this appears to be fully established, that their taste was in general more correct, more natural and masculine, than that of most of the moderns; that their works are in this respect far preferable to ours, that they have been of more essential service, that they have produced a more manly turn of mind; that they obscure the solid substance of a subject less by adventitious embellishments: and as there was in their general literature less contemplation, and more practical energy, than in our times, their productions seem better adapted than those of a later date for the formation of noble statesmen, good citizens, and brave soldiers. Among them, every thing was practical, both in their lives and in their arts; among us, there is a greater turn for speculation on manners and duties: where they acted, we think it sufficient to contemplate: they were more entirely heart, and substance; and we, more spirit and wit.

'It is on this account, not without important reasons, that we recommend the diligent perusal of the antients. It is impossible to make ourselves accurately acquainted with them, without increasing the correctness of our taste and the vigour of our conceptions. They have, unlike us, laboured more to promote rectitude of understanding than the wanton excentricities of fancy; they have not worked up the sensations to a pitch beyond the boundaries of reality; they were unacquainted with that extravagance of sensibility, by which some among us have sought to obtain renown.'

Again, under the head 'Antique,' where the sculpture of Greece is more particularly considered than her productions in the other arts, he is equally correct;

'In the antique, we admire, in general, the beauty of the form, the highest excellence of the human form, and particularly of the head; the grandeur and sublimity of the countenance and character; the most correct, and at the same time noble, expression of the passions, but which is always subordinate to the beauty of the figure. There is no expression among the ancients so strong as to be injurious to the beauty. They generally followed not a natural, but an ideal, model of perfection. They rejected whatever designates any particular individual. Their principal object was, that every image should entirely be that which it ought to be, without mixture with any other. Jupiter is all sublimity; Hercules all strength. They accordingly overlooked what was not essentially requisite for the character. He who wishes to excel in these four branches of the arts, must indefatigably study the best remains of the antique; and, by diligent consideration and imitation, elevate his taste to the correctness and the grandeur of the Grecian artists. The painters and statuaries of the Roman school, who had the best opportunity of studying these great models, have accordingly surpassed, in these parts of art, all the schools of later times.'

In the remaining extract, which we are about to transcribe, the author appears to us in the character of a subtile and original thinker, proving the justice of an opinion which, at first, has the air of paradox. Who can believe *à priori*, that *coldness* can ever be a commendable quality in works of imagination, and even in exhibitions of passion?—but let us hear what can be said on a subject so unpromising:

'It appears to be so much the more worth our while to call the attention of poets and orators to this subject, as it is commonly entirely overlooked. Most critics speak of warm lively feeling, as if they were the only ones at which the arts of expression aim, and in works of art we seldom meet with remarkable characters of the cold kind. But can the man whose vigour of mind enables him to remain cold and unruffled on occasions when passion usually takes fire, be a less fit subject for the artist, than he who bursts with passion? Only those artists will affirm this, who are themselves in some measure wanting in strength of mind. Only these will universally prefer a fiery Achilles to a cold Regulus. It is, indeed, much easier to make that, than this, speak and act in character. An impassioned disposition is more common among men, than a cold one, which is the effect of the understanding; and therefore that more easy than this for the artist to delineate, and for the connoisseur to discriminate and enjoy.

'But on this account, in order to make any thing pre-eminently excellent, the artist should apply himself to the compositions of characters as difficult as these. By this means he may obtain the greatest renown among persons of refined taste, and acquire the approbation of those who are elevated above others by an extraordinary loftiness of sentiment and strength of understanding. The cold is as capable of sublimity as the impassioned; and affects us all

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more, since it is more rare, and demands higher powers of mind. We have an example of this in the old Horatius of P. Corneille. The answer which the poet puts into his mouth, on an occasion of the most impassioned kind, "qu'il mourut," is with justice reckoned among the examples of the sublime. It is cold reason and tranquil strength of mind.

'In respect to utility, we may remark that it is often necessary to urge torpid men to exert their powers; but the nerves of the mind are often too irritable, and want to be tempered by the influence of the understanding.'—

'We have still a word to say to orators and players, with respect to their delivery; for even here it appears that men give so much attention to fiery expression, as entirely to forget the cold: but yet this is absolutely necessary, where the subject is one of pure argumentation. In any matter in which the style of sedate deliberation is employed, the delivery should be cold, but forcible. Even strength of conviction often depends on the coldness of the orator; as, on the contrary, the heat which he employs often excites our suspicion and impedes our belief.

'It is frequently found, that, on many important occasions, a cold delivery makes a stronger impression than the most lively and fiery could produce. The player could not well pronounce the above-mentioned answer of the old Horatius in a tone too tranquil and too cold; for thus he would best show the grandeur of the character. And what grandeur does there not appear in what is related of Epictetus? who, when his ferocious master broke one of his bones in a fit of passion, coldly answered, "I had often told you that this would happen." It is manifest that this would make a stronger impression in proportion to the coldness with which it was pronounced.'

In a great degree, we cannot refuse our assent to these propositions; yet we must warn the poet, the orator, and the player, to take care that this coldness proceeds from deep and earnest feeling repressed by a still more powerful understanding, not from mere indifference or levity, on such subjects as ought to interest well-constituted minds:—even the former is liable to misconstruction from the multitude, but the latter is destructive to every principle of human excellence.

The language in this volume has sometimes appeared to us rather obscure:—but we know not whether this fault must be attributed to the German author, or to his fair translator. The latter, however, can scarcely be indulged in the use of the word 'sensational,' as expressing 'the quality of powerful acting on the sensations.' Numerous existing English phrases would answer the purpose equally well. Still less can we tolerate '*sensatology*,' or (as the preface expresses it) science of sensation; which phrase, indeed, seems to us almost as unnecessary as the compound word itself is barbarous.—Generally speaking

speaking, however, the style is not open to serious objection; while the substance of the work is certainly valuable, and may be consulted with advantage by amateurs, critics, and artists, who may learn from it how to admire with intelligence, to judge with accuracy, and to execute with skill.

Den.

MONTHLY CATALOGUE,

For APRIL, 1809.

AFFAIRS OF INDIA.

Art. 15. *A Vindication of the Hindoos*; Part the Second, in Reply to the Observations of The Christian Observer; of Mr. Fuller, Secretary to the Baptist Missionary Society; and of his anonymous Friend; with some Remarks on a Sermon preached at Oxford, by the Rev. Dr. Barrow, on the Expediency of introducing Christianity among the Natives of India. By a Bengal Officer. 8vo. pp. 213. 5s. sewed. Black and Co. 1808.

THINKING that the character of the Hindoos has been very unfairly exhibited by some modern writers, for the purpose of recommending the missionary scheme, this Bengal Officer generously stood forwards as their champion, and in his first part* endeavoured to do justice to the tendency of their predominant principles, as well as to their quiet and unoffending deportment. Because this statement, however, tended to prove that the introduction of christianity among them was not quite so necessary, regarding only its moral operation, as the advocates for this measure wished to have it supposed, the Bengal Officer was assailed from various quarters; and his evidence, though the result of the experience of twenty-five years, was flatly controverted. In his own vindication, as well as that of the Hindoos, he presents himself a second time before the public, and he executes his task without difficulty. Confident of the stable ground on which his positions rest, he meets his opponents without any kind of alarm, and is more playful than angry in his replies. Steady to his original text, viz. the excellence of the moral system of the Hindoos, he perseveres in representing them as an amiable, upright, and unoffending people; and he manfully repels the charges with which their calumniators have assailed them

'I believe (says he) these gentlemen are angry at my placing the Hindoos in so favourable a point of view, as it might seem to obviate the necessity of any great improvement, in many respects, from their conversion to Christianity; but, however angry it may make them, I must add one flower more to the Indian chaplet of correctness, by solemnly assuring them and the public, upon the word and honour of an officer, that, during my long residence in India, I never once had occasion to bring a native of that country to public trial, or to punishment, though while I was a subaltern officer I had charge of an active department for many years, which

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* See Rev. Vol. lvii. N. S. p. 109.

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gave me the sole command of more than three hundred men; and have since commanded a battalion of sepoys, a thousand rank and file.'

The following instances are also quoted to prove the integrity and general correctness of the natives of India:

'An English gentleman at the court of the late Nabob, Asoph ul Dowla, one day expatiating in a large company on the honesty and fidelity of the natives of the country, proposed, in support of his opinion, to send to the bazar, or market-place, for the first cossid, or courier, that should be met with, and to entrust him with a considerable sum of money to the military station of Cawnpoor, distant about fifty miles. The project was agreed to, and another gentleman of the party sent his servant for a cossid. The man came, took charge of the money which was counted out before him, departed on his journey, and in due time, returned with a receipt for the amount.'—

'A native merchant, or banker of Benares, having occasion to send to Poona, for an emerald and diamond necklace, valued at two thousand five hundred pounds, which had formerly been sent for sale to his constituent at that place, employed a single cossid to undertake a journey of nearly a thousand miles across the country, and bring back the necklace. The cossid, at the same time, received commissions from other merchants, to the amount of five hundred pounds. The man accordingly set out, reached Poona, obtained the necklace, and other property, and after a perilous and fatiguing journey, and passing through the camps of several contending chiefs, at length, after six months absence, safely returned to Benares in the faithful discharge of his trust. And what was his reward, for this uncommon proof of his fidelity, and the labour of his journey?—Not more, I am assured, at the very utmost, than ten pounds.'

A vindication also of the theological system of the Hindoos is attempted, against the charge of Idolatry and Materialism; and it is asserted that they maintain the absolute Spirituality of the Divine Nature. Their mythology and enigmatical representations are not suited to our taste; and some previous education is requisite to help us to develop their meaning: but because their import does not immediately present itself to us, we are not warranted to pronounce them senseless; and we should have better authority than has hitherto been given, before we charge their worship with indecency.

It would be an unprofitable use of our time and paper to follow this officer through his distinct remarks on the strictures of his adversaries: but we do not hesitate to pronounce that he is able in reply, and is a writer whose good humour and sound judgment are not inferior to the extensive knowlege of India which he displays. **Mo-y.**

Art. 16. *An Enquiry into the Causes which oppose the Conversion of the Hindus of India to Christianity*, and render the attempt to accomplish it extremely hazardous to the Interest of the East India Company, and the Nation, and to the personal Safety of Englishmen in India, particularly the Civil Servants of the Company. Addressed

Adressed to the holders of East India Stock, and dedicated to the President of the Board of Commissioners for Affairs of India. By a Proprietor of East India Stock. 8vo. 1s. 6d. Cadell and Davies.

It is the object of this writer to shew that 'the conversion of the *Hindûs* of India to Christianity is an impossibility, without the miraculous interposition of Providence;' and he endeavours to establish this position by taking a view of the *four hereditary classes* into which the Hindû population is divided, the permanency of which is secured by their *religious* code; whence it follows that their civil and political constitution, which has endured for three thousand years, rests on their religious superstition. It is suggested that the Higher Hindûs will be apt to regard the missionaries as the fomenters of rebellion in their society, and contemplate them with jealousy and resentment. We are also called to reflect that even the zeal of the Mohammedan enthusiasts was inadequate, though assisted by the mereiless sword, to make any impression on the Hindû superstition: and that all the converts obtained by them were among the dregs of the *Sudra* class. Hence we are desired to judge of the hopeless attempts of Christian missionaries, and are moreover reminded of the danger which we incur by affording the Hindûs any pretext for conjecturing that we mean to *compel* them to become Christians.—As yet, the time for *christianizing* India certainly is not arrived; and we must wait for pre-disposing changes in the state of society in that part of the globe, before we contemplate such an undertaking.

This author, indeed, contends that an attempt to change the Hindû system is, in fact, an attempt to dissolve the social union, to which it is impossible that the *privileged casts* will ever submit. The Hindû religion, it is observed, neither admits of converts to it nor from it; and the Brahmins, so far from denying the divinity of the Christian religion, admit the fact: but then they excuse themselves from embracing it, by affirming that 'heaven is a palace which has many doors into it.' What encouragement, then, have we to translate our scriptures for the perusal of a people under such circumstances? Much mischief is, indeed, to be apprehended from intemperate missionary-zeal, while the prospect of conversion is almost hopeless. We need not, therefore, say what ought to be the conduct of our East India Governors in this case.

Mo-y.

CLASSICS, EDUCATION, &c.

Art. 17. *The French Alphabet,* or an Explanation of the Mechanism of the Organs in Motion in the Act of pronouncing the French Letters, preceded by a preliminary Discourse, containing some Observations on the Art of teaching Languages; to which is added a Dictionary of the homonymous Words which are to be found in that Language. By N. Pannier. 8vo. pp. 47. 3s. Boards. Tabart. 1808.

The difficulties attending the attainment of a just pronunciation of the French language are felt and acknowleged by all who have endeavoured to become acquainted with it. To remove these difficulties, and

and to supply the teacher or the learner with hints for framing their organs of speech so as to enable them to utter the proper sounds, is the object of this work. It seems to be an useful treatise; and it would have been still better, had it taken a more extensive view of the subject. At the conclusion, is a table of words of similar sound, but of different signification and orthography. W. Re-s.

Art. 18. *The Juvenile Preceptor*; or a Course of rudimental Learning. Volume the Fourth, containing a spelling and pronouncing Dictionary; arranged in four Parts, according to the number of Syllables. 12mo. pp. 333. 4s Boards. Symonds.

The aim of the compiler, in this as in other pronouncing Dictionaries, has been to employ the letters of the common alphabet with accentual marks to represent the prevailing state of English pronunciation; and the authorities to which he has had recourse are those of Walker, Salmon, Perry, Fulton, and Knight. His book differs from other pocket Dictionaries in arrangement, it being divided into separate parts, and each part being allotted to words of an equal number of syllables; the fourth, however, including polysyllables. It likewise differs from them in having no explanation of the words, its object being to give the pronunciation of words only, which it does in a larger type than works of an equal size of which the plans are more extensive.

We have before spoken of the other volumes of this compilement; the author of which, we believe, is Mr. Nicholson, the printer of it, at Poughnill, near Ludlow. Do

Art. 19. *A new System of English Grammar*; or English so illustrated, as to facilitate the Acquisition of other Languages, whether antient or modern. With an Appendix containing a complete System of Parsing. By R. S. Skillern, A.M., Master of Crypt Grammar School, Glocester. The Second Edition, with Additions. 12mo. pp. 184. 3s. 6d. Walker. 1808.

Mr. Skillern professes in this grammar to teach the English in such a way as will facilitate the acquisition of other languages, and the object is so far accomplished as to confer credit on the efforts of the author. The terms and modes of expression used in the grammars of other languages are adopted whenever they could be introduced, and the subjects are so treated as to render assistance to the learner in the attainment of any language which he may afterward have occasion to acquire. The English scholar will therefore find the work useful as teaching the principles of grammar in general; and the foreigner, as it has adopted the terms and arrangement with which he may be already acquainted. Do

Art. 20. *Instructeur François*, in French and English, designed for Schools of both Sexes, and private Learners. Intended to simplify, by a progressive Series of easy and familiar Lessons, the Pronunciation, Spelling, Reading, and Construction of the French Language. By William Keegan. 12mo. pp. 155. 2s. 6d. Boosey. 1808.

Among the various books designed for teaching the Elements of the

the French Language, the work before us holds a respectable station. The rules for the pronunciation are clear and easy to be comprehended; and the progressive lessons are arranged so as to diminish the difficulties which young persons experience in their entrance on the language. W. Res.

Art. 21. *The first Elements of the French Language*, adapted to the Use of Beginners as an easy Introduction to more extensive Grammars. By C. F. H. B* N**l. 8vo. pp. 122. 4s. half bound. Printed at Chester.

As the title professes, this little tract is but an introduction to larger grammars. Elementary books in general puzzle the young learner with a multiplicity of rules; and therefore such persons, as have the benefit of a master to explain what may not be sufficiently easy, will derive advantage from the use of this introduction. D.o

Art. 22. *New Geographical Exercises*, by L. Vincent: being a Set of outline Maps designed for the Instruction and Amusement of young Students in Geography, &c. 4to. 4s. 6d. sewed. Wigzel and Co. 1808.

The maps, of which this work chiefly consists, are twenty in number, and convey only the marked boundaries of countries, and the lines of rivers; it being intended to afford the young student in geography the means for exercise, in supplying the names of places. Considerable amusement, as well as improvement, may be attained by the use of these Exercises. D.o

Art. 23. *Stories of Old Daniel:* or Tales of Wonder and Delight. 12mo. pp. 196. 3s. 6d. Boards. Godwin. 1808.

Simple artless tales are here designed for children of eight or nine years of age. The stories are sufficiently interesting, and the moral of them is easily comprehended. D.o

Art. 24. *Questiones Græcæ;* or Questions adapted to the Eton Greek Grammar. By the Rev. John Simpson, Baldock, Herts. 12mo. pp. 107. 1s. 6d. Law.

Mr. S. has designed these Questions for the use of those teachers who make use of the Eton Grammar, in order to assist them in promoting the instruction of their pupils, by furnishing them with subjects to be answered out of the Grammar itself. As a practical help to ground the young scholar in the Greek tongue, the work may be of considerable service both to the teacher and the learner, and may be called a grammatical catechism of the language. D.o

Art. 25. *Elements of the Hebrew Language.* Part I. Orthography, illustrated with a Variety of interesting Notes, with the Addition of an extensive Vocabulary, designed for the Use of Schools, as well as Beginners in general. By Hyman Hurwitz, Master of the Jewish Academy, Highgate. 8vo. pp. 140. 5s. 6d. Boards. Boosey.

A treatise on the elements of the Hebrew Language, from the pen of a Jew, must excite some curiosity and interest. The present author acknowleges that very little care is taken in teaching these elements to the

the Jewish youth; their ignorance at the period of their leaving the seminaries being such that, out of a hundred, scarcely twenty can read the Hebrew with any grammatical exactness, and fewer still can understand the scriptures without an English translation. To supply this deficiency, by furnishing a work which may render the attainment of the language easy and expeditious, is the object of Mr. Hurwitz; and the manner in which it is accomplished proves that he was well qualified for the task.

The volume comprehends what may be called "Hebrew reading made easy," a spelling book, and vocabulary; and the same method is taken in teaching the elements as if it were a living tongue. The use of it, however, needs not be confined to the Jews; and we recommend it to all young students in the language, as a treatise from which they may receive considerable benefit.

The vowel-points are used in teaching the pronunciation; and in the notes, subjoined to the end, which contain many interesting particulars relating to the language, we find a very ample discussion of the subject, with strong arguments to prove the necessity and antiquity of these points. W. Re-s.

Art. 26. *The Preceptor and his Pupils,* Part the Second; containing the Syntax of all Languages, together with special Rules, Dialogues, Examinations, and Exercises on the English; to which are added a Practical System of English Composition, and a concise History of the Formation of all Languages. By George Crabb, Master of the Commercial and Literary Seminary. 12mo. pp. 238. 4s. 6d. Boards. Boosey. 1808.

The former part of this publication was noticed in M. R. Vol. lvi. N. S p. 335. in terms of commendation; the present is written on the same plan, and is still more worthy of notice. By a careful perusal of it, the student will be informed of many particulars of his native language which are not generally known, and will be furnished with a variety of rules for writing it with accuracy and elegance. He will likewise have an opportunity of noticing its peculiarities compared with those of other languages, and thus not only become better acquainted with its structure, but also gain some idea of the formation of the others. Foreigners, who wish to attain an accurate knowlege of the English, will also be benefited by consulting this volume, since they will find explained in it the various idioms of the language, in an easy and intelligible manner. Do

Art. 27. *Lessons for Young Persons in humble Life;* calculated to promote their Improvement in the Art of Reading, in Virtue, and Piety; and particularly in the Knowledge of the Duties peculiar to their Stations. 12mo. pp. 336. 3s. 6d. Boards. Longman and Co. 1808.

This work is formed on the plan of those selections of Lessons, of which Dr. Enfield's "Speaker" seems to have been the first, and which have lately been published under various titles: to those of Mr. Lindley Murray, however, it bears the greatest resemblance in form and typography; and we suspect that in fact it owes its origin to that gentleman. The selection consists of a variety of subjects in

prose and verse; and, in conformity to the title, they are such as more immediately belong to the humbler classes of life. The object of the compiler is most praise-worthy, and he has taken considerable pains in chusing those passages which are appropriate to his design.

Art. 27. *Historical Dialogues*, for Young Persons. (By Mary Hays.) Vols. II. and III. 12mo. pp. 353. 242. 8s. Boards. Johnson.

To select from the vast mass of History such portions as are likely to interest youthful minds, and to answer such questions as young persons would naturally ask on hearing them related, is a commendable idea; and to these objects, which the author has ably accomplished, are also added several very useful philosophical remarks. Altogether, therefore, a valuable work for juvenile understandings is here produced.

From the ensuing extract, the reader will gain a very fair idea of the design of these Dialogues, and a specimen of the manner of the writer in introducing her remarks:

'*Emma.*—Why is it, my dear aunt, that I had so long considered history as dry and uninteresting, and yet, in the stories with which you have favoured us, have found both my curiosity and affections awakened?

'*Mrs. N.*—Most young people, I believe, especially of your sex, have had the same feeling respecting history, for which several reasons might be alleged; but, principally, the general manner in which historical narrative, comprehending such a multiplicity of facts and events, must necessarily be given. History, excepting to the statesman and political economist, can be interesting and amusing only in proportion as it is biographical, or as it treats of individual character. Disquisitions and statements of finance, political revolutions and changes, general descriptions of wars, of alliances, and of treaties, afford but little delight to the imagination, which dwells only with pleasure on single portraits, on minuter and characteristic delineations, on pictures of the passions and manners, of the habits, incidents, and affections of individual life. We must feel an interest and a personal sympathy in the books we read, to give them their effect on the heart and mind.

'This is more especially necessary in youth, the period of lively emotions: young people love to *feel* rather than reason; they are careless about facts, of which experience has not yet taught them the uses; their studies, like their amusements, must be of an active nature, calculated to touch the heart and captivate the fancy.

'History, it is true, abounds with subjects of this nature, as, I trust, I have proved in presenting them singly to you: but, unless by a previous interest you had thus been led gradually on, the labour of the research might have seemed to you too severe.

'Nothing so much contributes to destroy, in young persons, a taste for historical composition, as the putting into their hands abridgments of history. An abridgement must be necessarily little more than an index, which fatigues the attention and burthens the memory, by a confused multiplicity of names and facts. That youth should start back from labour so repulsive and dry, is little wonderful; or that a subsequent prejudice and disgust should be associated

associated with the idea of history. It would be far more judicious to allure them to knowledge by select historical portions, written with elegance and vivacity: by the account of a period of a single nation, or of one distinguished hero or character, on the contemplation of which they might rest with delight, and which would lead them irresistibly, by the interest it inspired, to desire a fuller acquaintance with the connected events. This is done in a masterly manner by several both of our ancient and modern historians, of whose writings I have principally availed myself in extracting materials for the subjects of these conversations.'

The historical part is well written, the dialogues are ably supported, and the remarks are judicious.

W. Re-s.

RELIGIOUS.

Art. 29 *Sermons*, by David Brichan, D. D. Minister of the Scots Church, Artillery Street. 8vo. pp. 433. 8s. Boards. Williams and Smith.

We presume that it will be generally allowed that sermons are a species of composition in which excellence is not easily attainable. The range which they should take is extensive, and the subjects which they should embrace are diversified; requiring at once versatility of genius, solidity of judgment, depth and variety of learning, and a knowlege of the world, of the manners, vices, and virtues of the age and country in which they are composed. In the present volume, which contains fourteen discourses, the author has comprehended as great a variety of subjects as the reader could reasonably expect in so small a number. In a sermon on the miraculous propagation of the Gospel, he has displayed some of the evidences of Christianity in a striking point of view. In descanting on the attention of Jesus to infants, he has not only urged the practice of early baptism with considerable force of argument, but also the performance of it in presence of the congregation, in the place of public worship; and, in this instance, he not only set forth the precept, but added at the same time the example, the address having been delivered previously to the public baptism of the preacher's first child. The third sermon, on the enticement of sinners, is deserving of much praise, as calculated to warn young persons of the great danger of evil company, in a flow of manly and persuasive rhetoric; while the discourse on the exclusion of pain from the heaven of the faithful is, we think, as well adapted to the purposes of consolation, as that which immediately precedes it is suited to those of instruction and admonition.

After the perusal of several very forcible passages in the three former discourses, however, we were led to expect more than we found in the three which treat on the Last Judgment. This is indeed a topic which requires very extraordinary powers; and perhaps a particular turn of genius is necessary so to manage a long discourse on it, (and the author's three sermons are in effect but three parts of the same discourse,) as not to disappoint the reader, or the hearer. His mind is filled by the very mention of the subject with such awe, as will make any thing like mediocrity, in any part of the preacher's performance,

formance, an unpleasant interruption of his feelings by a disappointment of the lofty expectations excited concerning the transactions of that tremendous era, in which every believer considers himself to be personally and eternally interested.

The eighth sermon relates to the inconsistency of presumption with the uncertainty of events, and the acknowlegement of Providence. Answers to some objections against prayer, strong persuasions to a diligent exercise of that duty, and several valuable directions of a practical nature in reference to devotion, occur in the ninth discourse. The tenth is intitled 'an exposition of the twenty-third Psalm,' in some parts of which the author shews himself by no means unacquainted with polite literature. In the sermon on the conversion of St. Paul, the reader will find much excellent advice on the subject of zeal; and several weighty admonitions in that which considers the improvement of time. In the thirteenth, on the resolution to serve the Lord, we have an address to the Africans meeting in Peter-street, Soho; and the last, 'on the Delay of Punishment,' is a serious warning against continuance in vice, and may be considered as an appropriate sequel to the third sermon.

The walk in which this author delights, and in which he moves with most ease and appears to most advantage, is that of moral theology. To considerable knowlege of the world and of the human mind, he joins great command and in many instances a very happy choice of language. The character of his style is in general that of strength rather than elegance; and it is usually free from the idiom of his native country, though not always exempt from obscurities and inaccuracies. He detects the artifices of the wicked with much success; he is affectionate and persuasive; he is always serious; he rises on just occasions into great earnestness; he is manly and yet moderate in the avowal of his theological tenets, which are Calvinistic, but not rigid, and which are not often nor ever offensively introduced.

When we look at the variety of his subjects, however, we cannot but think that he betrays too great a sameness in the manner of discussing them; and at times we remark too much monotony in the cadence of his sentences. He might more frequently have expressed his order of discourse, have kept to it more strictly, and have more definitely worked out the object which the title indicates as his principal aim. charged to Jeffreys jun. Edw.

Art. 30. *The Way to Heaven delineated*, or a Discourse upon that Plan of Salvation, which is exhibited in the Gospel through Jesus Christ. By Samuel Moore. 8vo. 2s. Williams and Co.

Though Mr. Moore does not profess to write for us critics, we shall do him the favour of writing for him; and we cannot better shew our kindness than by honest reproof. What could induce this gentleman to turn author, we are at a loss to imagine, since he seems to have taken no pains either to think or to express himself with correctness. He employs the terms of the old divinity without having weighed their precise meaning, and endeavours to alarm rather than to argue. Sinners are intreated not 'to spin a cobweb-righteousness of their own:' but they must be wiser than we are, if

if they can understand what a *cobweb-righteousness* means; or how it is possible for a moral agent to *spin* any righteousness that is *not* his own. "He that *doeth* righteousness *is righteous*," and he that doeth *not* righteousness is *not righteous*; and when this axiom is impressed on the mind, and sin and righteousness are considered as synonimous with vice and virtue, it must be as clear as any proposition in Euclid, that moral qualities are incapable of being transferred or imputed, and that the groundwork of Mr. Moore's plan of salvation vanishes away. When that which is impossible in the nature of things is laid down as a fundamental principle, it should be treated with no respect; especially when we see, as in the present day, how much the vulgar are misled by words of no meaning. In our judgment, Mr. Moore mistakes the scheme of redemption by Christ; which no where discourages exertions for personal righteousness, which no where tells us that the righteousness of Christ will be *imputed* to us, but which makes the true way to heaven to consist in imitating and obeying him.—Christ cannot obey *for* his people, and he has never told us that this was the object of his mission. The language of the Methodists and *Evangelical* preachers, as they call themselves, is very objectionable in this respect, and ought most strenuously to be resisted. Christ indeed came to bless us "by turning us *from* our iniquities," thus *bearing our sins* in the same manner as he is said to *bear* the bodily diseases of those whom he healed; and as it would be ridiculous to suppose by the latter expression that our Saviour became leprous and paralytic by healing leprosy and palsy, so it is equally absurd to imagine that by *bearing sin* he took on him the crimes of the adulterer and the drunkard. In short, the whole of that doctrine which is preached with so much confidence, and received with so much satisfaction, is built on the most palpable misconception. Mo.y.

POLITICS.

Art. 31. *Ferdinand vindicated and Ministers defended.* 8vo. 1s. Hatchard. 1809.

Two points are undertaken to be established by this author; 1st. that the cause of the Spanish Patriots is founded on the firm basis of justice and wisdom; and 2dly. that the conduct of the British Government towards the Spaniards has been judicious and politic. The argument designed to prove that Ferdinand VII. is the lawful king of Spain, and capable of the functions of government, rests on the evidence of Don Pedro Cevallos; and our exertions to restore to him the kingdom of which he is deprived, by assisting the Supreme Junta who are acting in his name and for his benefit, are warmly displayed and commended. In comparison with the late Administration, it is urged that the present are a wise and spirited set of men; and that the country ought to consider itself as happy to be under their management: though it is slyly suggested, by way of *rider* to this defence, that the present Ministry would be more complete, if the *Marquis Wellesley* and *Viscount Melville* were called to seats in His Majesty's Cabinet. Do

Art. 32. *Intercepted Fragment of Instructions from Bonaparte to one of his Ministers;* found in Spain. By Thomas E. Smith Esq. Merchant. 8vo. 1s. 6d. Ridgway.

The suspicion of old age and experience suggests to us the idea that this pamphlet is a fabrication. The name of T. E. Smith must surely be a fiction; for if a merchant had obtained possession of a paper of such importance as this fragment purports to be, he would have communicated it to the Ministry, and not to the public. We must repeat on this occasion the old caution — "Beware of counterfeits, for such are abroad" Mo-y.

Art. 33. *A Correct Report of the Speech delivered by Sir Francis Burdett, Bart.* in the House of Commons, 13 March 1809, on the conduct of H. R. H. the Duke of York. 8vo. 1s. Bone and Hone.

It is stated that this report is 'printed by order of the Committee who conducted the late Westminster Election,' and that they have used the best means to obtain a correct and full representation of the Honourable Baronet's speech. We understand that, when delivered, it made a considerable impression on the House; and on perusing it in this pamphlet, it appears to us calculated to produce such an effect, and to do much credit to the talents of the speaker. G.2

Art. 34. *A Full Report of the Proceedings of the Electors of Westminster,* 29 March 1809. at a Meeting held in Westminster Hall, to express their Sentiments on the Inquiry into the Conduct of H. R. H. the Duke of York. 8vo. 2s. Bone and Hone.

From the daily newspapers, the public have learnt the result of the proceedings here reported: but in this pamphlet they will obtain a more ample detail of the speeches of the mover of the Resolutions, and of Sir F. Burdett and Mr. Whitbread, which inculcated 'the necessity of an immediate Reform in the House of Commons.' Do

Art. 35. *A Summary Review of the Evidence adduced upon the Charges against H. R. H. the Duke of York.* 8vo. 1s. Stockdale, Junior.

This review is now of little consequence: but, if we mistake not, it first appeared in a daily paper; and it is evidently the summing up of an advocate rather than of a judge. The writer's sentiments and opinions have been decidedly *gainsayed* by the public; and indeed where is the logic of appealing, on such a question as that which was then discussing, to the Duke's 'laborious attendance on his duties, to the selection of his confidential Officers, to the arrangement of the military department, to the state, discipline, and character of the army'?—It was 'the selection' of a *Sleeping-partner,* who became *too active,* that disturbed *the firm of the House.* Do

POETRY.

Art. 36. *One more Peep at the Royal Academy;* or Odes to Academicians, &c. &c. By Peter Pindar, Esq. 4to. 2s. 6d. Walker. 1808.

On

On receiving this poem we exclaimed,—

And still, Friend PETER, canst thou sport and play,
With Madam Satire in the public way,
Making R. A.'s again thy sportive theme?
We thought thy Muse was gone to bed;
And that, with flannel round thy head,
Thy whole employment was to doze and dream.

Indeed, we began to apprehend, from thy long silence, that the mists and fogs of the valetudinary state had operated like a wet blanket on thy genius; or that, occupied with graver thoughts, in thy great chair, thou hadst declared with Horace,

"*Nunc etiam versus et cætera ludicra pono.*"

But no such thing. Dullness has not yet "*marked thee for her own.*" Thy mind is still alive, in spite of thy bodily infirmities; the eyes of thine intellect are as bright and piercing as ever; and thy wicked wit has lost none of its oxygen or caloric. The Academicians, however, will wish that Time, which sooner or later throws its impenetrable veil over all eyes, had cured thee of *peeping*. Thou art indeed a saucy satirist, and, when thou choosest, canst give what Dr. Johnson used to call "a hard knock;" while by thy sportive tricks thou contrivest to make the by-standers "chuckle with approving smiles." Thou art moreover a dangerous fellow! We must not praise any thing so *very* ill-natured as thy satire, nor must we incur the frowns of Apollo by condemning any thing so witty. What is to be done in this case? If we copy some of thy sketches of Academicians, we shall be accused of malice in an individual selection: but neither West nor Fuseli, nor yet the ingenious Loutherbourg, will object to our taking, for the amusement of our readers, the introductory stanzas, in which thou singest of thyself, lamenting the depredations of Time on thy person:

'Again th' ACADEMY I greet;
Once more, my graphic Friends, we meet—
Shake hands—Ah! why the greeting hand withdraw?
Lo! by your looks ye seem to say—
"Avaunt, thou vagabond—away—
We'd sooner take the Devil by the paw!"

'Well, well! once more the BARD appears;
He sings, in spite of rolling years:
TIME has not stol'n one atom of his fire;
The MUSE, unconscious of decay,
Still pours the proud PINDARIC lay,
Still strikes with equal energy the lyre.

'Now, cries the Critic of my rhyme,
"How dar'st thou dream of the sublime,
And fancy that it e'er inspir'd thy ODES?—
How dar'st thou take a PINDAR'S name,
To steal into the dome of FAME,
And place thy MOMUS by the side of Gods?"—

'I own that TIME, to my surprise,
Has done some mischief to my eyes,
And done that mischief much against my will;
But as the BULLFINCH, beyond doubt,
Sings better when his eyes are out,
Why not the Songster of th' AONIAN Hill?

'TIME too has chosen to efface
The fine APOLLO form and grace
And somewhat bent to earth my lofty head;
And tho' the Knave has touch'd my hand,
The goose-quill yet it can command,
And o'er the snow the feather'd Giant lead.

'TIME has made free too with my features,
Those pretty inoffensive creatures,
That never yet were cruel to the fair;
Spoil'd my poor lip and dimple sleek,
Run his hard ploughshare o'er my cheek,
And stol'n the blushing roses that were there.

'TIME too, I own, my mouth has enter'd;
To steal some pearl, the Rogue has ventur'd,
And giv'n a lisping to my tuneful tongue;—
But, thank the MUSES for their care,
And PHOEBUS—of his tricks aware—
Safe is my brain—the fount of flowing song.

'Th' ACADEMICIANS would rejoice
If TIME had also stol'n my voice;—
But while that voice exists, by Heav'ns I'll sing:—
But mind me, while I pour my lays,
To JUSTICE I my altar raise,
Too virtuous to profane the MUSES' spring.

'It certainly must be confest,
I come a most unwelcome guest,
'Mid sheaves of corn a sort of wicked weovil:—
As for R. A.s I briefly tell 'em,
Fiat justitia ruat cælum,
Altho' they sooner would behold the Devil.'

We think that when thou gettest to the *Heads*, thy genius does not *mount*; though often in little things thou art great, as witness these stanzas,

'To a Miniature Portrait of a Young Lady lately deceased.

'The NYMPH, by the GRACES adorn'd,
Who led all the LOVES in her train,
By the lyre of the MUSE shall be mourn'd,
While the lyre has a chord to complain.

'Sweet

'Sweet IMAGE, that never wilt fade,
In *thee* lives her form, and her bloom!
When in *thee* I behold the dear MAID,
I forget that she sleeps in the tomb!'

Mo-y.

Art. 37. *Military Promotions; or the Duke and his Dulcinea.* A satirical Poem. 4to. 2s. 6d. Richardson.

We suppose that this author *has done his best* to be satirical; and he may have thought that his subject would have inspired him with all that was smart and *piquant*: but the plain truth is that the promised champagne turns out to be vapid small beer. Take a sip, gentle reader; we mean not to offer thee a bumper:

'A gallant, youthful, smart M.P.
Perceiv'd the Lady's misery,
And offer'd her his kind advice,
Mix'd with some opposition spice;
The Royal Butterfly he swore
To punish till his back was sore;
For using ill so fair a creature,
So fine a Master-piece of Nature.'

If all satirical poems were of this quality, satire would soon grow out of fashion; and if the charms of a celebrated *Dulcinea* had not been more potent than this writer's pen, we should not lately have heard so much of a certain *Duke* and his *Military Promotions*.

Do

Art. 38. *The Lash*; a Satire without Notes. 8vo. pp. 48. 2s. 6d. Bone and Hone.

Unlike the author of the preceding poem, this writer is a satirist indeed, having ability to lay on the *Lash* with spirit and effect. Juvenal himself was not more undaunted, nor more indignant at the vices of the Roman state, than this poet is enraged at the wickedness "*in high places*" which disgrace our British realm. He has a true conception of the nature of his province; and if thoughts strongly conceived, and expressed in energetic and flowing verse, could produce shame and reform, this poem would stand a chance of doing more good than a sermon: but it has always been found that an age which affords abundant matter, especially in the most illustrious ranks of society, for the most poignant satire, is too far gone to be recovered to moral sanity by the application of mere rhimes.

Alluding to a recent examination, and addressing the illustrious subject of it, the Poet thus uncourteously expresses himself:

'Think'st thou the Muse's daring search to bar,
Aw'd into silence by a paltry star?
(That star, which, bright as Hesper should appear,
Yet only *glimmers* in its murky sphere.)
O let her sink, o'ercome by shame to rest,
Or pluck the sullied bauble from thy breast.
Yes, were she sure to perish in the cause,
She'd brand the villain that escapes the laws,

Loud to the world his infamies proclaim,
Tear off his mask, and triumph in his shame!
Ne'er be it said by bards in after days,
When princes spurn'd the road to glorious praise,
Their hearts insensible, bedipt in crimes,
A foul example to the worst of times,
That, 'midst the dimness of a laggard age,
When state chican'ry leagu'd with party rage,
When titled jugglers robb'd in open day,
And those who had least conscience got most pay;
Ne'er be it said, in such degenerate times,
Shame to the Muse! when Britain groan'd with crimes,
No Poet liv'd to tell his Country's wrong,
And weave her vengeance in an angry song!
'Tis time when men, with daring fronts aspire
T' enslave a land, to rouse the Muse's ire;
When British Rights and Liberties are sold,
(A deed that heav'n turns wrathful to behold,)
The Senate throng'd with men corrupt and weak,
'Tis time that every honest man should speak;
Time the bold Satirist grasp'd the chast'ning rod,
Fill'd with the glowing spirit of a God!'

In other parts, the author glows with equal fire, and praises with as much warmth as he condemns. Mo.y.

Art. 39. *Who is John Bull?* or a poetical Definition of our national Appellation. By an Englishman. 4to. 1s. 6d. Chapple.

Though the author's

'heart with loyal feelings full
Proclaims—*King George the Third* a true JOHN BULL,'

we cannot sanction this gloss on the text given in the title. The British People are personified in plain, blunt, well-meaning *John Bull*; and, as the term is perfectly understood, this poetical definition of it was not necessary to give accuracy to our ideas: though it may, by its patriotic fervour, be not unacceptable to John's feelings. Do

Art. 40. *Europe*: Lines on the present war. By Reginald Heber, M. A. 8vo. pp. 25. 2s. Hatchard.

Mr. Heber is a poet of no ordinary calibre; and the powers of his muse are exerted on a subject which is worthy of its most sacred effusions. His lamentations over the disastrous conclusion of the King of Prussia's campaign, his indignation at the degraded state of Europe, and his reviving hopes from the Spanish struggle, are honourable to his feelings, and are expressed with an energy which can scarcely fail of kindling similar enthusiasm. We think that the present war has not occasioned a more nervous and animated poem. The introductory portion of it, we are told, was composed in the Park of Dresden, under the very emotions which it attempts to delineate, at the commencement of the Prussian campaign: but the unfortunate issue of that contest deprived the author of all wish

to continue his poem, and it remained neglected 'till the glorious struggle which has drawn the attention and sympathy of all mankind to Spain.' Alive to the importance of political freedom, as opposed to the usurpation and domination of a single state, the author labours to rouse the degraded powers to suitable exertions for its recovery, and cherishes the most ardent hopes from the awakened patriotism of the Spaniards. We wish that we could allot to this poem the space which its merits claim: but we must find room for two or three quotations, to justify the commendation which we have bestowed.

Having deplored the fall of Prussia, Mr. Heber thus proceeds, not without censuring Austria and his own country for remaining idle spectators:

'Save, Europe, save the remnant! – Yet remains
One glorious path to free the world from chains.
Why, when yon northern band in Eylau's wood
Retreating struck, and track'd their course with blood,
While one firm rock the floods of ruin stay'd,
Why, generous Austria, were thy wheels delay'd?
And Albion!"—Darker sorrow veil'd his brow—
"Friend of the friendless—Albion! where art thou?
Child of the Sea, whose wing-like sails are spread,
The covering cherub of the ocean's bed!
The storm and tempest render peace to thee,
And the wild-roaring waves a stern security.
But hope not thou in Heaven's own strength to ride,
Freedom's lov'd ark, o'er broad oppression's tide;
If virtue leave thee, if thy careless eye
Glance in contempt on Europe's agony.
Alas! where now the bands who wont to pour
Their strong deliverance on th' Egyptian shore!
Wing, wing your course, a prostrate world to save,
Triumphant squadrons of Trafalgar's wave.'

The poet now calls on France to reflect on the advantages which she has gained by the wars of her ambitious ruler:

'"And thou, the poet's theme, the patriot's prayer! —
Where, France, thy hopes, thy gilded promise where?
When o'er Montpelier's vines, and Jura's snows,
All goodly bright, young Freedom's planet rose?
What boots it now, (to our destruction brave,)
How strong thine arm in war? a valiant slave?
What boots it now that wide thine eagles sail,
Fan'd by the flattering breath of conquest's gale?
What, that, high-pil'd within yon ample dome,
The blood-bought treasures rest of Greece and Rome?
Scourge of the highest, bolt in vengeance hurl'd
By Heaven's dread justice on a shrinking world!
Go, vanquish'd victor, bend thy proud helm down
Before thy sullen tyrant's steely crown.
For him in Afric's sands, and Poland's snows,
Rear'd by thy toil the shadowy laurel grows;

And

And rank in German fields the harvest springs
Of pageant councils and obsequious kings.
Such purple slaves, of glittering fetters vain,
Link'd the wide circuit of the Latian chain;
And slaves like these shall every tyrant find,
To gild oppression, and debase mankind."'

When the prospect of Spain opens to view, his hopes of the deliverance of Europe revive:

'Lo! Conquest calls, and beckoning from afar,
Uplifts his laurel wreath, and waves them on to war.
—Woe to th'usurper then! who dares defy
The sturdy wrath of rustic loyalty!
Woe to the hireling bands! foredoom'd to feel
How strong in labour's horny hand the steel!—
Behold e'en now, beneath yon Bœtic skies
Another Pavia bids her trophies rise;—
E'en now in base disguise and friendly night
Their robber-monarch speeds his secret flight;
And with new zeal the fiery Lusians rear,
(Rous'd by their neighbours' worth,) the long-neglected spear.

'"So, when stern winter chills the April showers,
And iron frost forbids the timely flowers;
Oh, deem not thou the vigorous herb below
Is crush'd and dead beneath th'incumbent snow:
Such tardy suns shall wealthier harvests bring
Than all the early smiles of flattering spring."

'Sweet as the martial trumpet's silver swell,
On my charm'd sense th' unearthly accents fell:
Me wonder held, and joy chastiz'd by fear,
As one who wish'd, yet hardly hoped to hear.
"Spirit", I cried, "dread teacher, yet declare,
In that good fight, shall Albion's arm be there?
Can Albion, brave, and wise, and proud, refrain
To hail a kindred soul, and link her fate with Spain?
Too long her sons, estrang'd from war and toil,
Have loath'd the safety of their sea-girt isle;
And chid the waves which pent their fire within,
As the stall'd war-horse woos the battle's din.
Oh, by this throbbing heart, this patriot glow,
Which, well I feel, each English breast shall know;
Say, shall my country, rous'd from deadly sleep,
Crowd with her hardy sons yon western steep?
And shall once more the star of France grow pale,
And dim its beams in Roncesvalles' vale?
Or shall foul sloth and timid doubt conspire
To mar our zeal, and waste our manly fire?"

Recent disasters, and the retreat of our troops, do not dismay him; he still anticipates a brilliant futurity;

'"And

" And yet the end is not! from yonder towers
While one Saguntum mocks the victor's powers;
While one brave heart defies a servile chain,
And one true soldier weilds a lance for Spain;
Trust not, vain tyrant, though thy spoiler band
In tenfold myriads darken half the land;
(Vast as that power, against whose impious lord,
Bethulia's matron shook the nightly sword;)
Though ruth and fear thy woundless soul defy,
And fatal genius fire thy martial eye;
Yet trust not here o'er yielding realms to roam,
Or cheaply bear a bloodless laurel home.

" No! by His viewless arm whose righteous care
Defends the orphan's tear, the poor man's prayer;
Who, Lord of nature, o'er this changeful ball
Decrees the rise of empires, and the fall;
Wondrous in all his ways, unseen, unknown,
Who treads the wine-press of the world alone;
And rob'd in darkness, and surrounding fears,
Speeds on their destin'd road the march of years!
No!—shall yon eagle, from the snare set free,
Stoop to thy wrist, or cower his wing for thee?
And shall it tame despair, thy strong control,
Or quench a nation's still reviving soul?—
Go, bid the force of countless bands conspire
To curb the wandering wind, or grasp the fire!
Cast thy vain fetters on the troublous sea!—
But Spain, the brave, the virtuous, shall be free."

It is impossible to say how far the poet is a prophet, but the sentiments of Mr. Heber must be those of every enlightened and noble mind.

Mo.y.

MISCELLANEOUS.

Art. 41. *A Letter to the Parisian Sanhedrim*; containing Reflections on the recent Proceedings, and on their venal Apostacy from the Mosaic Institutes: with Observations on the Conduct of Buonaparte, relative to his projected Subversion and final Extermination of the Religion of Judaism in France. By an English Israelite. 8vo. 2s. 6d. Bumford. 1808.

A review of the conduct of the Parisian Sanhedrim, by a member of the nation of Israel, who 'flatters himself with being *free* from improper prejudices and with *feeling* them as little as any man on the score of religion,' must be an acceptable present to the Christian reader. As such we received this pamphlet, and perused it with the hope of finding matter in it that would reward our trouble. Without being quite satisfied, we are not altogether disappointed. This English Israelite entertains some liberal views, and hesitates not to reprobate the Talmudic glosses and injunctions; while he is strenuous for the law of Moses, and for those regulations which tend to preserve his brethren *a peculiar people*. Under this impression, he disapproves of the Parisian Sanhedrim's regulations concerning the marriage of

Jews with those of a different religion; observing that 'the *not* intermixing or uniting generally in our *meals* with the other families of the earth, has been among the chief causes which has preserved us alive, as a separate people to this day.' Perhaps Christians, while they have been astonished at the *unique* situation of the Jews from the period of their dispersion, have not adverted to this apparently trifling circumstance as one cause; yet the learned among us will be surprized at hearing this Israelite ask, 'Is marriage nothing more than a civil contract?'—Was it considered and celebrated in any other light by his ancestors? What was their law of divorce? If, however, he inclines to the modern notion of marriage being a divine ordinance, he is not willing to part with the *old privilege of Polygamy*.

Our English Israelite may with reason object to some of the concessions made by the Parisian Sanhedrim: but we do not perceive any truth in his remark that, by having placed their synagogues under the civil jurisdiction of the French prefects, they, 'in an oblique manner, acknowlege the Papal supremacy.' As well might it be asserted that our dissenters in an oblique manner acknowlege the authority of the Church of England, by submitting to have their places of worship licenced.

According to the report before us, 'the Jews consider themselves, (except in Spain and Portugal,) as *a component part* of the nations with whom they reside.' What blindness! Are they admitted to the privileges of citizenship? Are they included in the civil state? Can they become purchasers of land? Do they vote for members of parliament?—They do not, it is here observed, '*aspire* to hold any share in the councils of the state;' and if they did, it would be in vain. The law extends to them its protection, but as sojourners, not as component parts of the British nation.

Much as we may wish for the conversion of the Jews, we cannot approve any indirect attacks on their faith; and if Bonaparte has any design of *inveigling* them to a departure from their principles, by holding out the offers of citizenship, we trust that he will be disappointed. By this account, indeed, it appears that he has broken his promise, and that the Jews in France are not on a complete footing with other subjects. Triumphing in this statement, the present writer asks his co-religionists in France, what they have gained by their readiness to depart from the duties, services, and ordinances which they owed to their God; and he expresses a hope that they will retract their *unjudaical* sentiments.

As to the Rabbinical ceremonies engrafted on the Mosaic institute, this author professes no respect for them: but his reverence is confined to the pure law, as that of enlightened Christians is to the pure gospel.

If the temper and disposition of the Jews be such as this Israelite describes them,—if they *rejoice* in being *excluded* from 'worldly honours and preferments,'—their character is completely changed, and they can no longer object to Jesus Christ as the true Messiah because "his kingdom is not of this world." May we hail this as a favourable symptom; especially as the writer proceeds to notice the affinity between the Jewish and the Christian religions?

A lau-

A laudable indignation is vented against the Parisian Sanhedrim, for their impious eulogies on the French Emperor: but when the author charges them with having 'sold their *birth-right as Jews*, not for a mess of *savoury pottage*, but for the unsubstantial *honours* of *French patriotism*,' and with having had it in contemplation to change their Sabbath to the *decade* of the French calendar, (though he must know that this calendar is no longer in use,) he loses his temper to no purpose.

With all its defects, however, this pamphlet is worthy of notice as containing the sentiments of an English Jew on the recent proceedings and situation of his brethren in France, and his condemnation of what he regards as a most heinous schism in the Hebrew church. So little is he satisfied with *the new order of things*, that he would not march to the possession of Palestine under the guidance of Bonaparte: — Old England is good enough for him.

Mo-y.

Art. 42. *An Essay on Light Reading*, as it may be supposed to influence Moral Conduct and Literary Taste. By the Rev. Edward Mangin, M. A. Crown 8vo. pp. 213. 5s. 6d. Boards. Carpenter. 1808.

The clergy, as professional *custodes morum*, may endeavour to preach or write down the circulating library, but they will find it a "*difficult corpse to bury*;" and such an Essay on Light Reading as this before us is not best calculated to effect the purpose. Too much reason exists for the apprehension that novels have an unfavourable influence both on the morals and the manners of society; and that some operate to undermine the former, while all have more or less a tendency, by the romantic sentiments which they excite, to make real life appear tame and insipid. These evils, however, are not to be counteracted by the means which Mr. Mangin recommends; and the preference which he gives of the delineation of Sir Charles Grandison to that of Tom Jones, if it manifests a solicitude for good morals, is no proof of a correct taste. Fielding has exhibited more of the vicious part of man than in prudence he ought to have displayed: but Richardson's portraits are out of nature; and in spite of the objections of the moralist, if these writers are brought into comparison, the former will be generally preferred to the latter. Must we, however, have recourse to Sir Charles Grandison and Clarissa, if we discard Tom Jones and Joseph Andrews? Novels less exceptionable than either may be selected; though the impression left by the best of this kind of reading may not be very favourable to the improvement of the mind;—and it is singular that a writer, who begins an essay with declaiming against novels, should terminate it with a high-flown eulogy on a legendary tale.

Though Dr. Goldsmith was not a very moral character, his writings are justly extolled as favourable to virtue; and Mr. M. has published a letter from Dr. Strean concerning that favourite author, which contains, we believe, some original information that will interest his admirers. Mr. M., however, might have found better specimens of Goldsmith's muse than those which are presented in this Essay.

Do

Art. 43. *Fashionable Biography*; or Specimens of *Public Characters*: By a Connoisseur. With a Preface and Notes, Pantological and Pantogelastical. By ΡΙΓΔΥΜ ΦΥΝΝΙΔΟΣ. 12mo. pp. 150. 3s. 6d. Oddy. 1808.

On the first view of this *elaborate* title-page, we feared that "the force" of the author's Humour "could no farther go," and that (as is too frequently the case) the whole of his wit had evaporated at the entrance of the vessel destined to receive it: but for once we are mistaken in the prognostic, and find that Mr. Rigdum Funnidos has not used up all his Fun for a mere flash in the pan. Among the several *distinguished* objects of his satire, we have ourselves the happiness of standing at the head of his 37 h page: but, unluckily for his design of "*smoking us*," the very present * which he has selected for our acceptance is expressly calculated to prevent the intended effect; and we thank him accordingly, with as much sincerity as if the donation had proceeded from motives of *pure* benevolence.

The chief martyr to his ridicule is, however, a much greater man than any of us, being no other than one of the late Sheriffs of London and Middlesex. *His* "Public Characters" form the butt principally aimed-at; and though Mr. Funnidos's arrows sometimes fly wide of the mark, and inflict deep and deadly wounds on all the surrounding by-standers, yet Sir Richard Phillips is the Prince Arthur of the piece, and is always called in to aid a halting catastrophe, or relieve the dulness of an exhausted digression.

'The accomplished Author, (says the editor,) whose works I have now the honour of introducing to the Public, has, for the last twelve weeks of his life, directed all his researches to the discovery of Public Characters, at present unknown. During that period, he has, by indefatigable exertions, made an invaluable collection of nearly One Thousand male and female living personages, well worthy the inspection of the curious, and never yet described by any political, or fashionable, naturalist. Of these the present publication is to be considered only as a *specimen*; but if, as indeed there can be but little doubt, the Public consider the undertaking deserving their patronage, I am authorized to say, that Letters patent will be forthwith taken out, and the concern immediately set going under the style and title of "The New Royal Patent Manufactory for Public Characters, of every description."

The articles thus given by way of specimen are only four in number, consisting of Mrs. F*ske, the milliner; Mr. W*st*n, the Prince of Wales's taylor; Messrs. H*by and H*mby, bootmakers to the same illustrious personage; and Mr. O*kl*y, cabinet-maker and upholsterer. Ignorant persons may stare at hearing these dealers in leather and broad cloth, &c. ranked under the same description with the Duke of Portland and Mr. Canning: but for their satisfaction it will be enough to state that every one of the personages now before them is noticed only in his *literary character*; and on this account Mrs. Fiske, as the writer and publisher of a very celebrated Magazine (*the*

* "My *Presbyterian*;" an engine constructed for the cure of smoky chimneys.

Records

Records of Fashion) is deservedly placed at the head of the list. We shall furnish some account (in the author's words) of this *charming* publication, as a specimen of the specimens which he has given us:

'When we consider the infinite importance of having right notions on this subject instilled into the minds of the rising generation, we cannot sufficiently congratulate our fair countrywomen, on that admirable and astonishing union of talents, which enables Mrs. F—— not only to invent, but to describe, to become the *historian*, as well as the *reformer*, of fashion!

'What laborious solicitude hath it cost our antiquaries to ascertain the breadth of *Mrs. Shakespeare's* ruff, and whether the *Miss Miltons'* sleeves were slashed or plain. With what mingled sensations of delight and gratitude will future historians turn to the "RECORDS OF FASHION," now publishing under Mrs. F-ske's direction. With what eager haste will they peruse its pages; with what fond admiration dwell on its designs!

'Few authoresses even of the present day, graced as it is by a *More*, a *Hamilton*, a *Barbauld*, and a *Trimmer*, can boast of such valuable labours. To none, perhaps, do the Fashionable World *owe* so much.

'The records are with much propriety "particularly addressed to the Female Nobility, Gentry, and Public of Great Britain, *in every part of the World.*" Dedications are *quite out*, and therefore Mrs. F—— has an "Inscription" to her R. H. the Princess Elizabeth, in which she acknowledges the obligations "her fleeting papers owe to the transcendent goodness of H. R. Highness;" and declares, "that it was impossible to resist the impulse to lay them collectively at her feet." This, with something about "temerity," "gracious condescension," "accustomed lenity," "wild wreath," and "mingled flowers," forms altogether a charming inscription, as nearly resembling the simplicity of the ancient Greek compositions of that kind, as the difference of language will admit.

'Mrs. F—— then unbosoms herself in the finest flow of feeling, and attempts to perform a task, to which she declares she is hardly equal. "It is the expression of her unbounded gratitude for favours conferred upon her;—her ardent sensibility of the protection she has received in her establishment as a milliner and dressmaker, while she has scarcely had the power to evince her desire to merit it!" Sweet pattern of gratitude and sensibility! I always have esteemed mantua-making peculiarly favorable to the cultivation of these virtues. What is meant by her having "scarcely had the power to evince her desire to merit" such favours, I do not exactly understand; unless, as is probably the case, she alludes to some recent fit of the rheumatism, or dislocation of her needle arm.

'How delightful must it have been to the young ladies of Kensington and other fashionable seminaries, to hear that it was Mrs. F——'s intention, by forming a theory upon the best principles, *to elevate Female Fashion into a Science!* How charming, to choose the colour of a ribbon by Newton's principles of optics, and to consult Payne Knight's Analytical Enquiry into the Principles of Taste, for the shape of a stay, or the pattern of a petticoat!'

Meri-

CORRES-

CORRESPONDENCE.

We consider *Crito* as decidedly wrong in his criticism. The phrase to which he objects is a compound ellipsis, not intended as the union of an adjective and a substantive. His defence of *Law-Reports* appears to us exactly applicable to *Scripture-Facts*; and what will he say to *India-Bonds*, *Bank Notes*, *University-men*, &c. &c.?

It would have been more agreeable to us to perceive a *proof* that H. D. was not *angry*, than to read his assertion to that effect, which his letter contradicts; since we can assure him that we had no wish either to excite his resentment or to wound his feelings, though we were obliged to express our own.

When we referred our ingenious and liberal Correspondent Mr. Renny, author of 'the History of Jamaica,' noticed in our Review for August last, to Mr. Malthus and Lord Selkirk, it was for the purpose of shewing that emigration does not cause depopulation; a notion which his valuable history may not advance, but at least countenances. The specimens of that performance which we inserted, and the testimony which we bore to it, clearly imply a commendation of its style as well as its matter; and its composition unquestionably possesses *absolute*, and *considerable comparative* merit. We rarely advert particularly to style, however, except to point out glaring faults or striking excellencies.

We are obliged by Mr. Renny's polite communication, and glad of the information which it conveys that we are indebted to him for the "Demonstration of the Necessity of a Free Trade to the East Indies," reviewed in our last Number; a tract which cannot be too often or too generally perused, since the matter is of vital importance to the empire, and the style is worthy of the matter. We hope that the public, who attend with so much avidity to the exposure of corruption in the distribution of India-patronage, will not overlook the still greater mischief of India-monopoly. Jo.

To the letter of 'A Constant Reader,' we see not what reply can justly be expected or properly made; and therefore we make none.

A copy of the work mentioned in the letter from Manchester was lately procured by us, and will soon engage our attention: but we did not hear of it until within a short time past.

Colonel Macdonald's letter having met with an accident in the transmission of it per post to the gentleman whom it particularly concerns, we have now only time and room to say that, if we are constrained to return to the subject, we shall maintain our remarks with increased force and additional exemplifications.

The APPENDIX to this Volume of the M. R. will be published on the 1st of June with the Number for May.

Errata, pp. 359, 360, 366, 367, 416, 432, 448.

THE
APPENDIX
TO THE
FIFTY-EIGHTH VOLUME
OF THE
MONTHLY REVIEW
ENLARGED.

FOREIGN LITERATURE.

ART. I. *Tables Astronomiques, publiées par le Bureau des Longitudes de France*, &c.; *i. e.* Astronomical Tables, published by the French Board of Longitude. First Part; containing Tables of the Sun, by M. *Delambre*, and Tables of the Moon, by M. *Burg*. 4to. Paris. 1806.

ART. II. *A Complete History of Astronomy*. By the Rev. S. Vince. A.M. F.R.S. Plumian Professor of Astronomy and Experimental Philosophy in the University of Cambridge. Vol. III.* 4to. 1l. 15s. Boards. Cambridge, at the University Press; and sold by Lunn, &c. London. 1808.

WE purpose, in the same article, to offer our observations on these two productions; because their matter and its arrangement are nearly the same in each, and because indeed the greatest portion of the English treatise is a transcript of the French: but it is a transcript much more valuable than the original, since it is purged of numerous errors which may be detected in the tables of Mess. *Delambre* and *Burg*. To typographical correctness, the French can advance very weak claims.

Preceding tables, and those which are before us, may be considered as so many proofs, more and more strong, of the

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* For the former Vols., see M. Rev. Vol. xxvii. N.S. p. 121. and xxxv. p. 72.

truth of the Newtonian system of gravity. They have been computed agreeably to that system, and offer results which accord, in a remarkable manner, with observations. In fact, the coincidence of the results with observations has always been found more intimate, when the computations used in the construction of the tables have been pushed farther, or conducted with greater nicety; and to unscientific men it may be stated as a fit matter of wonder, that our navigators to India are now determining their place on the globe, with an error not much exceeding ten miles, by means of Lunar tables computed in 1780, on Newton's principle of attraction. With what surprizing exactness, then, must the laws of the motions of the moon,—that irregular and wandering star*,—have been ascertained.

Since the construction of solar and lunar tables is built on the inventions and discoveries of Newton, it is useless to inquire for any such tables till after the publication of the *Principia*; which memorable event happened in 1686. In that volume, the great English philosopher shewed that several of the lunar inequalities arose from the perturbing force of the sun; and he gave a sketch, imperfect indeed, yet admirable, of a lunar theory. His contemporaries, however, and the mathematicians who flourished immediately after him, were so unable to tread in his steps and to complete what he had begun but left unfinished, that it was not till the year 1747, (60 years after the publication of the *Principia*,) that any thing like a complete lunar theory was attempted. The Paris Memoirs for the year 1745 contained two papers, very important in the history of physical astronomy; one, by *Clairaut*, intitled *Du systême du monde dans les principes de la gravitation universelle;* the other by *Dalembert*, intitled *Méthode générale, pour déterminer les mouvemens de toutes les planètes, en ayant égard à leur action mutuelle.* In each of these is given a solution of the problem of the three bodies, as it is accustomed to be called; and in each an application is made to the case of the moon. The most difficult case of the solution is when the three bodies are the sun, the earth, and the moon; the sun being the disturbing, and the moon the disturbed body.

An interval of 60 years, as we have said, elapsed between the first edition of the *Principia* and the first essay, which in any degree merits notice, towards a lunar theory: but, though in mathematical philosophy, the strides of Newton were like the fabled strides of Homer's Gods, yet that so long a period in-

* "*Errantem Lunam:*" ——— "*cet astre jadis si rebelle.*"

tervened

tervened before any one was found to tread in his steps is not to be ascribed solely to the superiority of his genius. Newton made the greatest discoveries, but he did not communicate them to the world in the most plain and luminous form; and if we wanted any authority for stating so evident a fact, we might quote *Clairaut*,* who in the beginning of his memoir complains of the involution and suppressed proofs of the *Principia*, to which he attributes the retarded march of science.

These two memoirs of *Clairaut* and *Dalembert* were soon followed by two distinct treatises on the lunar theory, by the same authors: in which the matter of the memoirs received new illustrations and augmentations; and in which, from the analytical formulæ for the longitude and radius vector of the disturbed orbit, lunar tables were first constructed †.

Previously to the appearance of these treatises and their tables, solar and lunar tables did indeed exist, but not computed from the theory of gravity; and if we look to the history of the science of these times, we shall find that *Dalembert* is justified in his assertion, when he says; "*M. Clairaut et moi sommes* les premiers *qui ayons calculé et publié d' après la théorie des formules du mouvement de la lune:*" yet it is certain that at this time (1754) both *Euler* and *Tobias Mayer* possessed formulæ for the construction of lunar tables. *Euler* published his tables without the analytical formulæ, in his

* "*Mais s'il est juste de reconnoître tout ce qu'on doit à ce grand homme, on ne scauroit aussi s'empècher d'avouer que la manière, dont il a exposé ses découvertes, a du rétarder considérablement l'utilité qu'on en pouvoit rétirer. Je ne parle point ici, &c.——Mais n'est on pas en droit de lui réprocher un autre tort, qui a sans doute frappé tous ceux qui ont étudié son livre avec une véritable envie de l'entendre? C'est que dans la plûpart des endroits difficiles, il emploit un trop petit nombre de paroles, à expliquer ses principes; tandis qu'il paroit se livrer avec complaisance aux détails et aux vérités de calculs sur lesquels les lecteurs ne se feroient aucun scrupule de s'en rapporter à lui, losqu'ils possèdent ce qu'il faut pour en trouver les démonstrations.*"

† Halley's Astronomical Tables were printed in 1720 and published in 1752. They were formed from observations, and not computed from theory; at least, we have no evidence that they were so computed. In finding the sun's place, we are merely directed to find the place of the apogee, and the mean anomaly, and thence to take out the corresponding equation of the centre. Equations are added for the perturbations of the planets. In his lunar tables, directions are given for applying the annual equation, variation, and reduction; with three smaller equations. It is probable, however, that the arguments and coefficients were ascertained from observation.

Opuscula varii argumenti, Berlin, 1748; and *Mayer* gave his tables in the second volume of the Memoirs of the Royal Society of Gottingen, also without analytical formulæ: but he says that the tables were constructed after a particular manner, which it would be too tedious to explain. *Mayer* here, as we now know, refers not to the algebraical formulæ of *Euler*, which *Dalembert* thought might be the case, but to that elaborate and profound theory of the moon which was published in England in the year 1767, by order of the Board of Longitude.

If to *Clairaut* and *Dalembert*, however, be conceded the merit of having first published formulæ for the true longitude and parallax of the moon, and tables of computation, yet, for exact and commodious tables, *Mayer* of Gottingen advances the most indisputable claims to distinction. His lunar tables were first communicated to the commissioners of the British Admiralty in 1755; which were afterward improved by him, and, together with solar tables, were purchased by our government for the sum of 3000l. and published under the care of Dr. Maskelyne in 1770. In 1780 a new and much more valuable edition of these tables appeared, since the latter tables were augmented and corrected by calculations made on Dr. Bradley's series of lunar observations, by the present Astronomer Royal. Dr. Maskelyne furnished Mr. Charles Mason with rules for the improvement of the tables, and pointed out the equations, which *Mayer's* formulæ contained, but which were omitted in the tables, and which equations were to be verified by Dr. Bradley's observations. By these rules and directions, not only the coefficients of the equations in the first tables are made more exact, but eight new equations are added. If it had been determined to give to these tables any other name than that of *Mayer*, they ought to have been called *Maskelyne's Tables*: but, with so many other claims to distinction and fame, our illustrious astronomer may forego this, considerable as it is.

The next improvement of *Mayer*'s tables was made by the famous French astronomer *Lalande* *. In the 3d edition of his Astronomy, he inserted a most valuable set of tables, not merely solar and lunar, but of the planets, of comets, and of Jupiter's satellites. The lunar tables were taken from the last edition of *Mayer*, and from Mason's tables of 1780: but the

* The lunar tables are not very materially altered from Mason. The mean longitude for 1780 is diminished by 5″, 7, and the secular movement by 23″. The secular equation and parallaxes are also corrected.

solar

solar tables were computed by M. *Delambre* on Dr. Maskelyne's observations, and are, as M. *Lalande* says, much more exact than those of *Mayer* and *la Caille*.

We now come to the last improvement of *Mayer*, which is to be found in the *Tables Astronomiques* at present before us. These are constructed by M. *Burg*, Astronomer at Vienna, and obtained the prize offered by the French Board of Longitude: but, on account of the immense labour of their construction, and of their accuracy, 'his Imperial and Royal Majesty' (as the courtly editors call him) 'judged it proper to double the sum of the prize.' If M. *Burg*, however, did not esteem himself enriched by the honour of the prize, he could not be satisfied with its pecuniary amount as a recompense for the exercise of his talents; for what recompense is the sum of 400l.? The English nation is more munificent, since it gave 3000l. for the manuscript of *Mayer*'s tables.

The present *Tables Astronomiques* contain, as we have stated, only solar tables by *Delambre* and lunar tables by *Burg*: but the former apprizes us that the tables of Jupiter and Saturn are ready for the press, and will soon appear; and that those of the other planets are also far advanced in their construction.

The English tables, which form the third volume of Mr. Vince's Astronomy, contain those of *Delambre* and *Burg*, corrected, if we are rightly informed, under the direction of the Astronomer Royal; together with tables of the planets and of the motions of Jupiter's satellites, which latter are taken from the third edition of *Lalande's* Astronomy: so that, beyond all doubt, these English tables are by far the most valuable extant. Still we cannot forbear to wish that the publication of them had been delayed; not of the lunar and solar tables, indeed, but of those of the planets; because perhaps, in a few weeks, we shall receive copies of the French tables of Jupiter and Saturn, and of the other planets; and will not these be better (excepting the typographical errors with which they will probably abound,) than the tables which are contained in this third volume of astronomy? We do not perceive why Mr. Vince should not have published the lunar and solar tables, as a first part of his third volume, and waited for the appearance of the remaining tables of *Delambre*.—If this delay had taken place, the work would have been free from an imperfection (if want of uniformity be an imperfection,) by which it is now marked. In the new solar and lunar tables, the longitude of the nearest apse is put down, instead, as formerly, of the longitude of the remotest: but Mr. Vince, taking his tables of the planets from *Lalande*, inserts from that author the longitudes of the aphelia. Now in the

new French tables which are about to appear, if they be not already published, we may consider it as certain that the longitudes of the perihelia will be given*. Mr. Vince, indeed, in a note, acknowleges this want of consistency in his tables: but we wish that he had precluded the occasion of such acknowegement.

In the second edition of *Mayer*, eight new equations of longitude were added, making in all twenty-two. In the new Tables, M. *Burg* has subjoined six more, and has also proved the necessity of the eight equations, which *Mayer* considered as not sufficiently important to be introduced into his tables, but which Dr. Maskelyne had directed Mason to insert. M. *Burg* has likewise given a new arrangement to the equations, and has placed them according to an order pointed out by the simplicity of their arguments.

The tables before us, however, have a species of merit, which must render them interesting to all Englishmen, that of correctness principally derived from the observations made at Greenwich Observatory by our present Astronomer Royal. M. *Burg* has verified the coefficients of *Mayer*'s lunar tables, by means of three thousand observations made by Dr. Maskelyne in the interval of the years 1763 and 1793; and we rejoice to find that, on this occasion, national envy has been dormant, and that the French *sçavans* are not backward in paying a public tribute of acknowlegement to the greatest of modern practical astronomers. As it is our wish to give publicity to this acknowlegement, so honourable to both parties, we have subjoined an extract of M. *Delambre*'s Letter †.

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* This alteration has been adopted from the following suggestion of *La Caille*: "*Les Astronomes se sont accordés jusqu'ici à prendre pour epoques le moment du passage de la planète par l'aphelie, et le lieu de cet aphelie; mais depuis qu'il est demontré par le retour certain des comètes, qu'elles decrivent aussi des ellipses dont on ne voit que la partie qui avoisine le perihelie, on ne peut désormais se dispenser de changer cet ancien usage, afin de faire des règles de calcul communes aux planètes et aux comètes. Il faut parconséquent compter le mouvement des corps célestes depuis le perihelie.*"—*Leçons de l'Astronomie.*

† "*Monsieur et respectable confrère,*

"*Le Bureau des Longitudes me charge de vous offrir sept exemplaires des tables qu'il vient de publier. Cet hommage de sa haute estime, et de sa haute reconnoissance, etoit bien dû à l'auteur du plus grand et du plus precieux recueil d'observations qui existe. C'est à cette source qui nous avons puisé Mons.* Burg *et moi pour la plus exacte détermination des coefficiens des équations lunaires et solaires: c'est la que nous avons trouvé la confirmation des inegalités que la théorie peut bien indiquer, mais dont la valeur ne pourroit etre fixée que par des calculs qui sont encore au dessus*

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Of these tables of the sun and moon, M. *Delambre* has explained the use, and partly the construction: but though Mr. Vince translates from *Delambre*, he has not translated all that the French Astronomer prefixed to his tables. What *is* inserted will be intelligible, with some pains and attention, to the deeply versed mathematician: but mathematical students will complain, with justice, of a want of perspicuity and simplicity; and Professor Vince,—who in his second volume of Astronomy has treated of the *problem of the three bodies*, and given formulæ for the correction of the radius vector, the longitude, and the latitude,—ought, since he possesses the means, to have explained the general principle and plan of the construction, and to have referred to his second volume, or to *Lalande*, or to the *Mécanique Céleste*, for the formulæ of computation.—We will endeavour, as briefly as possible, to explain the principle of the construction of the tables for finding the true place of a planet disturbed in its motion in an elliptical orbit.

In a system composed of two bodies only, the sun and the earth, for instance, we should be able to find the sun's place at any time, if we knew the place of his apogee, and were able to find the true anomaly (v) from the mean (nt); that is, if we possessed the solution of *Kepler*'s problem, either in the form

$$v = nt + \left(2e - \frac{e^3}{4} + \frac{5}{96}e^5\right) \text{sin. } nt + \&c.$$

as *Laplace* has given it in his *Mécanique Céleste*, p. 181.; or if we found the true anomaly by Newton's tentative method, *Principia*, page 109, &c. or by the method of *La Caille* which Mr. Vince has given in his first volume, page 104. By any one of these latter methods, or by the above series, we could construct tables; and they would be nearly the same as Halley's Solar Tables.

If no force disturbed the earth revolving round the sun, or if the disturbing force were in the direction of the radius vector of the earth's orbit, and varied as the force towards the sun varied, (that is, inversely as the square of the distance,) the apogee would be fixed: but the disturbing forces varying neither according to that law nor solely in that direction, the place of the apogee shifts, and therefore Halley's tables contain a column shewing its longitude for respective years. If, however, the place of the apogee be made moveable by some force,

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des forces de l'analyse: enfin, c'est à vous que nous devons la connoissance des mouvemens, moyens, et de toutes les constantes, que l'observation seule peut donner. 'Recevez donc, avec bienveillance, un ouvrage auquel vous avez si puissamment contribué: nous serons très flattés si vous jugez nos tables dignes d'etre employées aux calculs du Nautical Almanack, suivant l'apparence que nous en donne votre dernier préface.''

which is not the force urging the earth to the sun, will not the same extraneous force affect the quantity of the radius vector, and of the longitude of the sun; and ought we not to suspect that the moon, for instance, (the body most near to us,) may cause such perturbations,—and perturbations which affect not insensibly, and by very minute quantities, the place of the sun? In 1746, *Euler* published his *Tabulæ Astronomicæ Solis et Lunæ*, and in the Solar Tables inserted a column for computing the disturbing force of the moon. "*Neminem fore credo*, (says he,) *qui dubitet, quin locus terræ ab attractione lunæ pauxillulum perturbetur; hujus igitur quoque perturbationis rationem habui, hincque ultimam tabellam adjeci, ex quâ patet, quantum tam locus solis, quam ejus distantia à terrâ pro quovis ad lunam aspectu immutetur.*" Here then a new step was made; the sun's place was computed not solely by *Kepler*'s problem, but by the aid of a formula for computing the corrections due to the moon's disturbing force; and the results are put down in *Euler*'s Solar Tables.

We cannot dismiss *Euler*'s tables without noticing how extravagant the observations of the most intelligent men are made to appear, by the improvements in science due almost solely to time and continued efforts; "*Tot jam extant tabulæ solares* (*Euler* says) *ut hæc theoria* penitus exhausta *videatur*," &c. The solar tables, to which he alludes, made no account of the moon's perturbation; and the present modern solar tables of *Delambre* contain not only the effects of the moon's perturbations, but the effects of the perturbations of Venus, Mars, Saturn, and Jupiter.

Euler did not give with his tables the formulæ from which they were computed: but he says that the construction of the tables was derived from Newton's theory of attraction; and it is plain that, since he gave the effect of the moon's disturbing force, he must in fact have resolved, and with a considerable degree of exactness, the problem of the three bodies. This is the problem which was resolved, as we have before mentioned, by *Clairaut* and *Dalembert*. In the case of the earth and sun, we shall know the sun's place, if we can find the true anomaly from the mean: but introduce a third body, the moon for instance, and this planet disturbs the sun with a force which is continually varying with the varying position of the three bodies. This force may be resolved; and Newton, in his *Principia*, has so resolved it into two forces, one in the direction of the radius, the other perpendicular to the radius: the first acts in the same direction in which the sun's force acts in attracting the earth; and therefore *Clairaut* and *Dalembert* soon reduced the problem of the three bodies to this problem: *Required the curve described by a body projected with a given velocity*

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in a given direction, and acted-on by two forces, one in the direction of the radius vector, the other perpendicular to it.

From such conditions, a differential or fluxional equation is deduced, and with no great difficulty. The equation which, if solved, would give the radius vector, is of the second order; and if we put u for the inverse of the radius, the form of the equation is

$$\frac{d^2u}{dv^2} + u + f = 0,$$

or in fluxionary notation,

$$\frac{\ddot{u}}{\dot{v}^2} + u + f = 0.$$

v is the anomaly, and f stands for a collection of terms. Now if f was equal to 0, or was constant, or represented a collection of terms, such as

$$A \text{ cos. } v + B \text{ cos. } mv + C \text{ cos. } nv + \text{ \&c.}$$

the equation could be integrated. In the first case, no perturbation could occur, and an ellipse would be described; and to the last case, by a variety of ingenious artifices, mathematicians have endeavoured with success to reduce the quantity f, which involves the two forces, the radius vector, and the integral of a differential expression, into a series of terms involving the cosines of certain angles. It would lead us into too long a digression, to assign the involved and the evolved expression for f: suffice it to observe that, when all the operations are performed, f is not exhibited by a finite number of terms, but by a series which, in the case of the moon, (the sun being the disturbing body,) converges on account of the smallness of the radius of the moon's orbit relatively to the radius of the earth's orbit. Then, f being reduced to the form A cos. v + &c. the quantity u can be assigned; and thence the radius vector and consequently the parallax, in the disturbed orbit. If the disturbing body be not in the plane of the body of the disturbed body, and we seek the latitude, it will be given by the integration of a differential equation similar to that which has been already exhibited: but the perturbation in longitude is that which it is most essential to find; and in the case of the moon, it must be thus obtained: if t be the time, if P be the force acting in a direction to the radius vector (r), and f an arbitrary quantity, then

$$t = \frac{r^2 \dot{v}}{(\surd f^2 + 2 \int Pr^3 \dot{v})}$$

Hence, by evolving the denominator, substituting for the radius vector its expression in terms of v, &c. and integrating, we shall

shall obtain an approximate value of t; that is, we may take a certain number of the terms of the resulting series to represent t. This done, by the aid of the theorems and formulæ for reverting series, (an operation of great nicety and labour,) v or the longitude may be obtained in a series of terms involving cosines of t and other quantities. In the case of planets, however, this labour may be avoided; that is, when the orbits differ but little from circular orbits, and the mean anomaly differs but little from the true. In these cases, we may, (as *Laplace* has done to the Paris Memoirs for 1785, and subsequently in his *Mécanique Céleste*, page 275,) find an expression for the variation of the radius vector in the disturbed orbit, and then directly the variation of the longitude.

This method of *Laplace*, which we believe to be peculiar to him, is no doubt the most convenient and expeditious: but it is less direct and simple than the method to which we before alluded; which was practised first, we believe, by *Clairaut*; and which must still be used in the lunar theory. A third method, in most cases sufficiently exact, was given by *Clairaut* in the Paris Memoirs for 1754, and subsequently by Mr. Vince in the second volume of his Astronomy, page 172, for the correction of the longitude. This method, in fact, may be considered as the simplest case of the method of reversion before noticed; and in the case of the theory of the earth, that is, of the earth revolving round the sun, and disturbed in its motion by the action of the moon and the planets, it gives very near results. *Clairaut* applied it to this case in his memoir "*Sur l'Orbite apparente du Soleil*;" but whether we employ *Laplace*'s method, or that of *Clairaut*, which Mr. Vince has adopted in his chapter on 'the effects produced in the motions of the planets in the planes of their orbits from mutual attractions,' or that of *Lagrange* in the Berlin Memoirs, we shall obtain for the correction of the longitude a formula such as,

$$A.\ \sin.\ \theta + B.\ \sin.\ 2\theta + C.\ \sin.\ 3\theta + \&c. \quad [1]$$

in which θ equals the longitude of the disturbing planet, *minus* the longitude of the disturbed planet, and the coefficients depend on the masses of the planets and the radii of their orbits.

Similarly, for the correction of the radius, we shall have a formula such as this:

$$K.\ \cos.\ \theta + L.\ \cos.\ 2\theta + M.\ \cos.\ 3\theta + \&c. \quad [2]$$

and for the correction of the latitude,

$$M.\ \sin.\ \theta' + \&c. \quad [3]$$

If we now apply these formulæ to the case of the earth disturbed in its motion, we shall see the reason of the several corrections

rections directed to be made in the *Type of Calculation*, and also the means of computing those corrections. Suppose the sun's place to be required at any given time, we must take out from the tables his longitude for the year, the day of the month, the hour, the minute, &c.; and these added together, and to the secular equation, give the sun's mean longitude. As we must first correct for the mere elliptic motion, we must find the true anomaly, or add to the mean longitude the equation of the centre, which is the difference between the true and the mean place. In order to find this, we must know the longitude of the apogee, or, in these new tables, of the perigee: taking out this longitude (corrected by a small equation,) and subtracting it from the mean longitude, we obtain the mean anomaly; and from the mean anomaly we can take out from the tables (constructed according to the principles of *Kepler*'s problem,) the equation of the centre: adding to this the mean longitude, we shall have the sun's true longitude in the mere elliptic theory, that is, of the sun not disturbed by the action of planets: for, although the perigee is in motion from such action, the computation of the true anomaly is the same as if it were at rest.

We must next apply certain equations to the place thus found, which arise from introducing into the system a third body. Suppose this third body to be Venus, (for in the computation of the sun's place the action of Mercury is neglected on account of its smallness); how is the correction of the longitude due to Venus to be computed? From a series such as [1]; that is

$$A.\ \sin.\ \theta + B.\ \sin.\ 2\theta + C.\ \sin.\ 3\theta + \&c.$$

substituting for $A, B, C,$ &c. their proper values: thus in the case before us, that of Venus, we have the correction of longitude equal to

$$5'',2871.\ \sin.\ \theta - 6'',0126\ \sin.\ 2\theta - 0''.7427.\ \sin.\ 3\theta$$
$$- 0''.2251.\ \sin.\ 4\theta - 0''.0910\ \sin.\ 5\theta,$$

which is nearly the same as the form given by Mr. Vince in page 198. of the second volume of his Astronomy.

Again, if the disturbing planet be Jupiter, or if Jupiter be the third body in the problem of the three bodies, we have, substituting for $A, B, C,$ &c. their values, and θ denoting the longitude of the earth, *minus* the longitude of Jupiter, the correction of longitude equal to

$$7''.0540.\ \sin.\ \theta - 2''.5829\ \sin.\ 2\theta - 0''.1642\ \sin.\ 3\theta + \&c.$$

From these and like forms for any given time, (for the time being known, θ may be determined,) the corrections of the longitude

longitude may be computed; or tables may be constructed, as *Clairaut* has formed them in the Paris Memoirs for 1754, or as we find them in the present volumes.

The several corrections being computed for Venus, Mars, Jupiter, and Saturn, it is plain that the sum of these corrections must be applied to the sun's place in the ellipse already found, in order to obtain his true place; and accordingly in the Type of Calculation, page 22, we have these corrections made opposite to *B*, *C*; *B*, *D*; *B*, *E*; *B*, *F*.

As it is our wish merely to explain and illustrate the principle of the construction of the tables, we have in the series for the correction of the longitude given that part only of the series which is independent of the excentricities: but, in fact, the present tables are computed not from that part alone, but also from the terms of the series which involve the excentricities of the orbits. We believe that, in his second volume, Mr. Vince has not given the terms of the series which are not independent of the excentricity, although he directs us in page 180 to compute those terms which are dependent on the excentricities: but, for the form of the series and the numerical values of the coefficients, we refer our readers to *Laplace*, p. 105, &c. Liv.6. *Mécanique Céleste.*

From the above series, and the derived tables, the perturbations in longitude may be computed: but, besides these perturbations, there are perturbations in the direction of the radius vector and in latitude; aud hence, other though similar formulæ are required, from which tables may be computed. The series for the perturbations in the direction of the radius vector is of this form:

$$a \,.\, \cos.\, \theta + b \,.\, \cos.\, 2\theta + \&c.$$

In the case of Venus, it is, substituting for a, b, c, &c.

$$-0\,.\,00090005824.\ \cos.\,\theta + 0\,.\,0000170592.\ \cos.\,2\theta$$
$$+ 0\,.\,0000026805.\ \cos.\,3\theta + 0.000000936\ \cos.\,4\theta + \&c.$$

In the case of Jupiter, it is

$$0\,.\,00001597\ \cos.\,\theta - 0\,.\,0000090081\ \cos.\,2\theta + \&c.$$

The series for the perturbations in latitude contains terms involving the sines of angles.

When, however, the sun's place has been corrected for the elliptic form of the orbit, and also for the disturbances caused by the planets, are we to consider the resulting longitude as the true longitude? Now the longitude is measured from the fictitious intersection of the equator and ecliptic. If the earth were a sphere, such intersection would remain unaltered; or if the change of the intersection, called the precession of equinoxes, were

were made equably, the resulting longitude would be the true longitude; since the tables, in assigning the mean longitude, take into the account the mean precession of the equinoxes:—but, the precession arising from the action of the sun and the moon, and the action of neither of them causing precession being the same, but varying with the place of the sun and the position of the moon's node, two corrections must be made to the mean quantity of the precession; and these are to be gained from two tables inserted in the present volumes, under the titles of Nutation and Lunar Nutation.

Two more corrections must be made before the true longitude of the sun can be obtained. From the law of elliptic motion, the true place of the earth was found from the mean anomaly, the earth being supposed to move in an ellipse: now, it is the centre of gravity of the earth and moon that describes the ellipse, and not the earth: consequently, the earth is sometimes before and sometimes behind the place of the centre of gravity, describing an ellipse; and a correction must therefore be made, which the present tables enable us to apply.

The last correction which is required is totally independent of attraction and of perturbing forces, and arises from the progression of light. From the theory of the aberration of light, it is known that the apparent place of a star differs from the true place. If the earth moved in a circle round the sun, the aberration would at all times be constant and the same, light having the same space to describe: but the earth's orbit being excentric, a small correction must be applied, which is due to the variation of the radius vector.

We have now, we believe, shewn the cause and the method of computing the several corrections, excepting the secular, that are to be applied to the mean place of the sun, in order to find its true place *.

The secular equations are those which, in general, are small in quantity, and are indeed periodic, but with very long periods. The obliquity of the ecliptic is subject to a secular variation arising from the action of the planets; and the excentricity of the earth's orbit is also subject to a secular variation.

After this account of the construction of solar tables, we will briefly state the order of their successive improvement.

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* We have omitted the perturbation of the earth by its satellite, the moon: but there is nothing peculiar in the principle of this perturbation: it is easily computed in longitude from the formula $-8''.82977\ (\sin.\ U-v)$: U being the longitude of the moon seen from the centre of the earth, and v the longitude of the earth seen from the centre of the sun.

Halley's tables corrected the sun's mean place according to the laws of elliptic motion;

Euler, in addition, corrected the sun's place, estimating the effect of the moon's disturbing force;

Mayer, estimating the effects of the disturbing forces of the Moon, Jupiter, and Venus;

Lalande, estimating the effect of the moon, Jupiter, Venus, and Mars;

and finally, in the present tables,

De Lambre, estimating the effects of the moon, Jupiter, Venus, Mars, and Saturn.

Is the construction of lunar tables similar to the construction of solar tables, and does it admit of an explanation like that which has been given? The lunar theory, like the solar, is merely a case of the solution of the problem of three bodies, but, from its peculiar circumstances, beyond all comparison more difficult in every necessary artifice and process of computation: so that, although in a general philosophical view the two theories may be brought and classed together, yet in their developement and numerical exhibition they are completely distinct. The perturbation in longitude, we have seen, when Venus is the disturbing planet and the earth revolves round the sun, is expressed by a formula such as,

$$A \sin. \theta + B \sin. 2\theta + C \sin. 3\theta + D \sin. 4\theta + E \sin. 5\theta,$$

which formula is sufficient if we neglect the terms dependent on the excentricities of the orbits; and, indeed, the preceding formula is indebted for its simplicity to the orbits being supposed to be nearly circular, and the mean anomalies nearly the same as the true. If, however, the moon revolve round the earth, and the sun be the disturbing body, then, by reason of the great inequalities in the orbit of the moon, no such simple series as the preceding expresses its perturbation, but a series consisting of 29 terms, in which the arguments would not be, as θ, 2θ, 3θ, &c. but angles formed in various combination of the mean anomalies of the sun and moon, of the mean and true longitudes of the sun and moon, the mean longitude of the node of the moon's orbit, &c. The disturbing force of a third body will in all cases, it is plain, depend on the elongation of the *disturbed* from the *disturbing* body, and be expressed by terms involving the sines and cosines of such elongations; and if these can be reduced to sines and cosines of angles dependent on the mean movements, the correction of the longitude may be obtained without great difficulty: but, in the case of the moon, on account of its great inequalities, this reduction cannot be effected; and therefore mathematicians (as for instance

Clairaut and *Mayer*) have determined the mean longitude in terms or functions of the true longitude, and thence by reversion the true longitude in terms of the mean. This is, however, an operation of the greatest nicety and labour: but the real and various difficulties of the lunar theory cannot be adequately stated in words: they will soon be perceived by the mathematical student who shall *incumb* on the pages of *Mayer* and *Laplace*, or on the less abstruse pages of our countryman Thomas Simpson.

In speaking of solar and lunar tables, we have not often introduced the name of *Mayer:* but, if we regard the form and principle of their construction, commendation belongs almost exclusively to this mathematician. *Mason*'s and *Burg*'s tables are, in fact, those of *Mayer* improved; and we have the highest authority for this assertion. "*On doit* (says M. *Laplace*) *à cet Astronome célèbre* (*Mayer*) *la justice d'observer non seulement qu'il a formé le premier, des Tables Lunaires assez precises pour servir à la solution du problème des longitudes, mais encore que Mason et Burg ont puisé dans sa théorie les moyens de perfectionner leurs Tables.*"

Mayer, in his theory, gave the longitude of the moon expressed by a series of 46 terms; each term being the sine of an angle, with a numerical coefficient. In tables, the angle, whatever it be, is called the argument; and in the first edition of his tables, he constructed them for fourteen equations only of longitude, but in those tables which, according to him, had received their last correction, for 15 equations*. The other terms of the formula were neglected, partly on account of their smallness, and partly on account of their ambiguity from theory. Mason, in his tables, by the direction of Dr. Maskelyne, introduced eight more equations of longitude; and finally *Burg* has added nine new equations indicated by theory: but are these tables of *Burg* superior to those of *Mayer*, only because they contain more equations, or are the elements and the coefficients of the arguments also numerically more exact? On this latter account, *Burg*'s tables are superior to those of *Mayer*, and for this excellence they are almost entirely indebted to English observations; since from exact observations tables already calculated are corrected both in their elements, —such as the motion of the apogee, the greatest equation of the centre, &c., —and in the values of the coefficients of the arguments. The correction is effected by what are called

* We suppose that these tables were in manuscript, since we find only fourteen equations of longitude in the tables printed in London in 1770.

equations,

equations of conditions, which we shall endeavour briefly to explain. Suppose that it is required to correct *Lalande's* tables of the sun inserted in the third edition of his Astronomy. —If for two, three, or more periods, at which we have accurate observations of the sun's longitude, we calculate the longitudes by the tables, such computed longitudes ought to agree with the observed longitudes, if the tables be exact; if not exact, let the differences of the computed and observed longitudes be c, c', c'', &c. and these are the errors of the tables.

Now such errors may arise from the combination of inaccuracies in several of the elements of the tables: for first by the tables we compute the sun's place, from the epoch given in the table from the mean anomaly, and from the equation of the centre. The mean anomaly depends on the place of the apogee; in which place there may be an error; and the equation of the centre depends on the mean anomaly, in the quantity of which equation of the centre there may be also an error. Suppose now that in the place of the apogee we have an error of $1'$; this error produces the same error of $1'$ in the anomaly: but an error in the anomaly produces an error in the equation of the centre. Suppose the anomaly to be 18°; now at p. 22. of *Lalande's* tables, we find to mean anomaly 17°, 50′ an equation of centre = 34′ 39,″ 6: to mean anomaly 18° an equation = 34′ 58,″ 4 : ∴ 10′ change in mean anomaly produces a change of 18″,8 in the equation of the centre. Hence a change of $1'$ produces a change of 1″,88; and hence, if the real error in the place of the apogee were x seconds, the corresponding change in the equation of the centre would be $x \times 1'',88$; and hence by this quantity the longitude of the sun would be diminished.

In order to find the correction of the equation of the centre, suppose, for the sake of facilitating the computation, that the secular diminution of the greatest equation of the centre is 18″, 8; and let $y \times 18'',8$ be the true correction; now in the third column of the same page of the tables we find, corresponding to a change of 18,″ 8 in the equation of the centre at 18° of anomaly, an augmentation of 5″, 78 in the equation of the centre, by which quantity the longitude will be diminished. Hence, 18″, 8 : 5″,78; $y. \times 18'', 8 : y. \times 5''78$; and therefore the correction introduced into the longitude will be $y \times 5'', 78$. Now let z be the correction of the epoch; then, since, if the tables were perfectly corrected, the computed longitude ought to agree with the observed longitude, we have observed longitude = computed longitude $- x. \times 1', 88 - y \times 5'', 78 + z$: but it has been supposed that observed longitude

gitude—computed longitude $= c$: hence, if three longitudes were computed and observed, we should have

$$C = z - x.\times 1'', 88 - y.\, 5'', 78$$
$$C' = z - x.\times 1'', 88 - y.\, 5'', 78$$
$$C'' = z - x.\times 1'', 88 - y.\, 5'', 78$$

and from these equations, analytically, we can obtain the corrections z, x, and y. In observations, however, we shall have inevitable errors; and therefore for the practical and accurate determination of z, x, y, three observations are not sufficient: but a great number are employed; and from the mean of several results, the true values of the corrections are determined: but the accuracy of the values obtained depends not only on the great number of equations, but also on the coefficients of x, y, z, which should be as great as possible.

This mode of determining the elements of the solar theory has been used by M. *Delambre* in the Berlin Memoirs for 1785; and it is described, nearly as we have described it, by M. *Biot*, in his Introduction to Physical Astronomy. Professor Vince seems to have drawn his article from the same source, for we have not observed it in the introduction to the French tables: but, besides this method of equations of conditions, he has given another of which the author is our present Astronomer Royal.

On similar grounds, by the aid of equations of conditions, the coefficient of an equation, in the formula for instance expressing the moon's true longitude, may be determined; and this method of determining the coefficients must be used, since theory alone is not sufficient to ascertain them. Mr. Vince has given this method; which he has taken, it seems to us, from the source already indicated, *Biot*'s Physical Astronomy*. By the aid of these equations of conditions, and of Dr. Maskelyne's observations,—three thousand of which were employed in rectifying the coefficients of the lunar equations,—

* Mr. V. has been guilty of a great oversight in his translation from *Biot*. That astronomer says, "*De la longitude vraie observée, que je nomme L, on retranchera la somme des inégalités que je répresente par S: la différence L – S. sera sa longitude moyenne.* Or, *on peut trouver cette longitude par les tables*," &c. Now the translation is, page 74 —'from the true observed longitude (L) subtract the sum (S) of all the inequalities, and L – S = mean longitude; *or*, we may find this longitude.' The English *or* is not the translation of the French *or*; neither can *or* be used in the English sentence, since, if it were, it would render incorrect, or rather null, the rule which is intended to be laid down.

M. *Burg* has no doubt produced lunar tables which are wonderfully accurate. With them, and with those of Mason, M. *Laplace* has compared the coefficients of his formulæ, which he has given in the 7th book, 2d part, of his *Mécanique Céleste*. The greatest difference in the former tables does not exceed 8″, 312: in those of Mason, 10″; and this slight difference proves at the same time the accuracy of M. *Burg*'s tables, and the precision and nicety of *Laplace*'s theory.

M. *Burg*, by the method which we have described, has corrected the coefficients of Mason, but the corrections or alterations are very small, and afford a proof that the equations are as well ascertained as possible. Representing the arguments as they are accustomed to be represented by the characters, I, II, III, IV, &c., the changes made by M. *Burg* are

—3″, 2 sin. I + 5″, 5 sin. II—1″, 6 sin. III —0″, 9 sin. IV + 2′, 6 sin. 2. IV—2″. sin. V—1″, 1. sin. VI + 0″, 4 sin. 2IV — 2″, 7. sin. IX. + 2″, 0 sin. X — 1″ 2 sin. XI + 1″, sin. XIII + &c.

and in the coefficients of the remaining arguments, no alteration exceeds 5″, 3.

The coefficients of the new equations, added by M. *Burg*, are 2″, 1; 2″, 2; 1″, 3; 1″, 1; 1″, 2, and 1″, 1. The sum of these corrections, (that is of the alterations in the old coefficients, and of the additional coefficients,) if they conspire, being at their maximum, and of the same sign, may produce a difference of a minute, and this difference, M. *Delambre* says, may be found in Mason's and *Burg's* tables: but he does not attribute it to the corrections, which rarely can produce a fourth of the effect, since they necessarily, in a great degree, compensate each other; and therefore the principal merit of the present tables does not consist in the circumstance of the above small corrections having been made. These small corrections, as it has been noticed, do not amount in practice to one fourth of the difference that exists in the two tables; and the remainder of the difference is owing to the secular equations of the anomaly and of the node, and to the equation of which the period is about 185 years; without which we could never determine, with any certainty, either the epochs or the mean motions, or the arguments of the principal inequalities.

We have already noticed the comparison which *Laplace* has instituted between his theory and the formulæ of Mason and *Burg*, and *Laplace* makes this comparison by reducing Mason's formulæ to his own argument. In *Zach's* journal for September 1804, M. *Burg* has effected the contrary process, and has

reduced *Laplace*'s formulæ to *Mayer's* arguments. Subjoined is the comparison, in which the formulæ are for the moon's latitude:

	Laplace.	*Burg.*
Latitude of moon =	+ 18520″, 8 sin. I	18520″, 8
	— 5, 7 sin. 3 I	— 5 . 0
	+ 526,9 sin. II	+ 528, 4
	— 1,5 sin. III	— 3. 1
	+ 17, 8 sin. IV	+ 17, 6
	— 26, 2. sin. V	— 25, 1
	— 2, 9 sin. VI	— 1, 9
	+ 8, 3. sin. VII	9, 0
	+ 4, 0 sin. VIII	+ 3, 7
	+ 2, 6. sin. IX	+ 2, 2
	— 15, 6. sin. X	— 15, 9
	— 6, 1 sin. XI	— 5, 2
	— 8, 0 sin. XII	— 8, 0

Dr. Maskelyne, in his preface to the Nautical Almanack for 1804, states that in computing the moon's place, the 18th equation of longitude, which has for its argument the longitude of the moon's node, was not used, since it was doubtful whether such equation arose from the theory of gravity. This equation, however, may now be used, since *Laplace* has discovered its cause in the oblateness of the earth; and M. *Burg*, by the use of a great number of Dr. Maskelyne's observations, has fixed its coefficient to a great degree of exactness. In Mason's tables, the coefficient is 7″, 7: but *Burg* fixes it at 6″, 8; and accordingly we find it put down 16″, 8 in the 23d of the present tables; for the numbers in this table are increased by 10″. This inequality, which depends on the oblateness of the earth, is highly important, since it gives that oblateness independently of the irregularities of the earth's figure. The resulting quantity of the oblateness is $\frac{1}{305,05}$.

It will not perhaps be deemed improper, if we deviate here for a few moments, in order to examine the different values of the earth's oblateness or ellipticity, which result from the several modes of computing it.

The inequality of longitude which we have just noticed, and which arises from the *non-sphericity* of the earth, is equal to—6″, 8. sin. ☌ of the moon in longitude, and gives for the earth's oblateness $\frac{1}{305,05}$

From an inequality of latitude, discovered by M. *Laplace*, and of which the cause is a nutation in the lunar orbit, produced by the action of the *earth's spheroid*, and which inequality is equal to—8″, sin. ☾, the oblateness would be $\frac{1}{304.6}$;

The phænomena of the precession of the equinoxes, and of the nutation of the earth's axis, give for the limit of the maximum of the oblateness, $\frac{1}{304}$;

The comparison of an arc of a degree measured by *Svanberg*, with the arc measured by *Mechain* and *Delambre*, gives $\frac{1}{307,4}$ for the value of the oblateness;

The comparison of an arc measured by *Svanberg* with the arc measured by *Bouguer* gives $\frac{1}{309.4}$ for the value of the oblateness; and

The comparison of an arc measured by *Svanberg*, with an arc measured in the East Indies, gives $\frac{1}{307.17}$ for the value of the oblateness.

The author of the present lunar tables adopted, in his first essays towards perfecting the lunar tables, $\frac{1}{330}$ for the oblateness or flatness of the earth: but this quantity gave the parallax too great. In order to ascertain this point, M. *Burg* compared the greatest northern and southern latitudes; a large number of comparisons shewed him the necessity of diminishing the parallax: but it appeared equally certain that this diminution would not suffice. This remark caused him to suspect the exactness of Bradley's refractions; and, by the aid of the Greenwich observations, he has ascertained the necessity and the means of augmenting by small quantities those refractions.

The introduction to the tables of the moon is written by *Delambre*, but the matter of it is principally extracted from a memoir of M. *Burg*, written in German, and addressed by him to the French Board of Longitude. Of this circumstance M. *Delambre* apprizes us: but Mr. Vince (who has translated a great part of the introduction,) neglects to state that fact, and hence some of the passages appear rather aukward. Thus in page 32, we read, 'the author concludes his memoir,' &c. What memoir? In the preceding part, we have no mention of a memoir. Other passages are rendered ambiguous by these terms, 'our author,' 'the author,' &c.; thus p. 25.

'From the author's own experience, and a great number of Greenwich observations,' &c. This difficulty would have been avoided by the substitution of the word *Burg*, the author's name.

Some of Professor Vince's translations appear to us not quite correct; thus, p. 26, he says, 'we might then obtain an exact value, if the places of the stars were not determined with the utmost accuracy,' &c. The French words are, "*Il serait donc possible d'obtenir une équation exacte*, quand même *les positions des étoiles, auxquelles on aurait comparé la lune, ne seraient pas de la derniere exactitude.*" The English *if* is here no translation of *quand même*. It should have been rendered, "we, &c. *even though* the places of the stars should not have been determined," &c. As the passage stands with *if*, it looks as *if* the inaccurate determination of the stars were a condition for obtaining an exact equation. In the succeeding sentence, also, the terms *quand même* are not properly rendered.

We shall just mention a new equation with regard to its discovery and form, which is contained in table 4th of the present collection, and then hasten towards a conclusion. M. *Burg* having completed his tables, and compared them with observations made by himself, remarked that, during many lunations, the tables gave the longitudes always too great, the errors varying from 4″, 8 to 23″, 6; and thence he concluded that the errors of all the equations taken together did not amount to 10″. He suspected therefore, but without finding the reason, that the epochs of 1801 and 1802 were too great in his tables. To remedy this error, it would have been absurd to make a violent diminution of the mean motion, not authorized by preceding nor likely to be verified by succeeding observations; much less could he throw the fundamental error on the epoch of 1779; for how could it be expected that the tables should ever accord with observations, if there was supposed to exist an error of 10″ in that element, which, above all others, was imagined to be most exactly ascertained?

From all the data which M. *Burg* had collected together, there resulted a diminution in the motion during the latter half of the century that had been just completed: but how could this diminution be explained, or how could it be introduced into the tables, when its quantity, its cause, and its law were alike unknown? M. *Laplace* discovered a new equation, and relieved M. *Burg* from difficulties which had appeared to him almost insuperable. The form of this equation, which (as we have said) is contained in table 4th of the present collection, is

$$y \sin. \left\{ \text{apogee } ☾ + 2 \text{ long } ☌ ☾ - 3 \text{ apogee } ☉ \right\}$$

The present French tables will be completed when the tables of Jupiter and Saturn and of the other planets are published; and this collection of tables does not belong to any great astronomical work, although it will probably be incorporated into a future edition of *Lalande*, should any such take place. The English edition of these tables forms, as we have stated in the title to this article, the third volume of Mr. Vince's Astronomy, and completes that valuable work. Volume II. contained many useful tables; so that, on the whole, we have here a more complete collection of tables, than has ever yet been offered to the public. Of their correctness, it cannot be expected that we can pronounce an opinion: but it is highly probable, from several considerations, that they are much more accurate than the French tables. They were published subsequently to the latter; and, if the information which has reached us be correct, after the French tables had been freed from numerous errors, by a person * approved or appointed by the Astronomer Royal; and, lastly, they were published under the superintendence of Professor Vince; who, with a view to their utility and to his own reputation, would naturally endeavour to render them as correct as possible. On this point, however, we will not be positive: the superior accuracy of untried tables is a matter rather of belief than susceptible of satisfactory proof; and certainly, although we do not mean to deny to our English mathematician the quality of accuracy, we will not concede that great mathematicians are good correctors of proof sheets. The French tables are said to abound in errors; and the famous M. *Delambre* published a long list of errata which had, he said, escaped his notice, "*malgré trois lectures faites avec toute l'attention dont j'ai été capable:*"— he then adds that a fourth time, with increased attention, he perused the tables, and subjected them to different kinds of verification; and he concludes his preface deluded with the hope that, at last, these tables had been rendered correct!

Although the original tables were computed in France, yet Mr. Vince's duties exacted great labour and attention; and he has conferred an important benefit on astronomical science, for which he is well intitled to the gratitude of its cultivators.

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* We believe that the tables were corrected by the Rev. Malachi Hitchins, who is lately dead; after having been, for many years, an useful calculator to the Board of Longitude.

R.W.

ART.

ART. III. *Précis Historique*, &c.; i. e. *Historical Summary of the French Revolution.—The Executive Directory.* By M. LACRETELLE, junior.

[*Article concluded from the last Appendix, p.* 533—541.]

THROUGH the preceding volumes of this work, we recognized in the writer the impartial historian, the dignified and instructive monitor of future times, who commanded the confidence and excited the respectful homage of the intelligent reader: but in the portion now before us, we find the courtier blended with the annalist. We admit, however, that the co-operation betrays nothing which is gross, offensive, or clumsy, but is conducted with much address; so that, if history does not here assert all her rights, it cannot be said that she submits to any palpable degradation; if she sets aside her proper stern character, she allows only of delicate freedoms; though principle has yielded, appearances are still anxiously regarded; and if we find not pure virtue, yet is it far indeed from open vice. Management and contrivance, it is true, are shewn; and if we rarely detect misrepresentation, we meet with silence when we should hear the bold and manly voice of free judgment: though the object of praise is not improperly obtruded, yet, when he fairly presents himself, he experiences too much civility; and even if the deference exceeds the genuine feeling, yet every symptom manifests that the latter is of no ordinary force. The reader, who has kept his eyes open to the transactions here described, cannot be materially misled by the infidelities with which the work is chargeable; and which, we had almost said, are more than compensated by the striking and luminous manner in which the events and transactions of a most extraordinary period are exhibited. We shall perhaps be more correct, if we restrict this observation to the narrative as it respects the interior of the state.

The parts of this Summary, which will most attract the attention of reflecting readers, are those which analyze the Directorial government, and describe the state of France under its sway till the 18th of Fructidor; with the consequences of that fatal day, the declining influence of the Jacobins, the misrule which occasioned the reverses of 1798 and 1799, the able delineation of what was called the *Chouannerie*, and the state of the republic immediately previous to the 18th Brumaire. There is too much reason to believe that this sketch, which has the appearance of having been drawn up in order to justify the violent steps that were taken to subvert the government, and to introduce advantageously to our view the hero of these volumes, is but too correct. *Bonaparte*, it is true, gave the French

internal quiet, but he made them barter their freedom for it. The causes of the troubles at home and the reverses abroad are well developed: but no reflecting persons can join with the author in his exultations, on the sort of deliverance from these evils which has been wrought for France. The relations of the different campaigns are perspicuous and impartial; and though the dramatic cast of *Bonaparte*'s dispatches too much infects the accounts of his atchievements as here given, yet very able and very instructive is the writer's narrative of that commander's first campaign: which, considered in all its circumstances, still remains the most marvellous part of his extraordinary career. Here he appears as much a master of victory and as consummate in the wily policy which distinguishes him, as at any subsequent period. A few months suffice to put him in possession of Piedmont and Lombardy, to give the latter a new form of government, to change the policy and to render tributary the whole of Italy. Almost within the space of one year, he effects all this, reduces the Tyrol, penetrates into the hereditary states, and is at the distance of only thirty leagues from Vienna itself; having beaten all the Generals and annihilated all the armies which Austria was able to send against him, and dictated a peace to her which secured to France the dominion of Belgium, the left bank of the Rhine, and Lombardy *. While we admit the great merit of the author's detail of these transactions, and the value of the reflections which he makes on them, we must not fail to observe that the horrors which *Bonaparte* practised, and the treachery of which he stands convicted, are here passed over. The cause which imposed this silence on the writer doubtless restrained him from giving any account of the day of Vindemiaire, or of the measures which occasioned and the circumstances which led to the appointment of his hero to the command of the army of Italy. His details of the different campaigns, however, are clear, spirited, and impartial. Swisserland finds in him a candid and sympathizing historian of her disasters: *Suworrow* is well delineated; respectful tributes are paid to *Nelson* and *Abercrombie*; and even the gallantry of Sir *Sydney Smith* is highly extolled: but the author treats with great harshness our late illustrious Military Commander in Chief.

Having thus generally characterized the present volumes, we shall produce some of the more striking and interesting pas-

* How afflicting, and how extraordinary, is the parallel to this view which the renewed successes of *Bonaparte* against Austria, with their probable consequences, have been drawing while we write:—May 8, 1809.

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sages which they contain; and by which the reader will be able to judge whether we are justified in the estimate which we have made of them.

The author states, and we believe truly, that the object of the coalition formed against France was to parcel out that country, or some of its provinces, among the members of the confederacy. The phrase so often repeated to us in this kingdom by the author and advocate of that war, "indemnity for the past, and security for the future," well coincides with this idea; and there are not wanting many proofs to support such a conjecture.

'In the long and cruel struggle,' (says M. LACRETELLE,) 'which followed, the Revolution changed its aspect; it had promised a nation of thinkers, but it furnished a nation of warriors. France became a camp; and though after this period they talked of liberty for a time, they were in reality subject to military law. Never did nation fight with more ardour for its own independence: but crimes, massacres, and acts which portray a frantic people, sullied the glory of this noble effort. The picture of the four years, indeed, during which the Republic was subject to an Executive Directory and two Councils, is less terrible; insurrections of tumultuous masses no longer present themselves; and individual influence is more perceived. The French nation and its armies seem as if they were two distinct people; those in the interior every day display more and more lassitude, occasioned by the great convulsions which they had undergone; while those who acted abroad are strongly excited by their successes, and even by their defeats. Military discipline makes great progress, but civil subordination cannot be restored; eminent Generals are formed, but weak magistrates succeed and proscribe each other, and annihilate all authority by their mutual struggles. An anarchy, in which all the passions had been in play, had disappeared, but another had succeeded, which seemed to be occasioned by inability to ~~form~~ frame just and vigorous laws.

'The four years, of which I undertake to relate the principal events, are divisible into two epochs; the one terminated by the 18th of Fructidor, and the other by the 18th of Brumaire. During the first, all was prosperous, and scarcely any commotions were witnessed. The republican constitution opened under favourable auspices, and much enjoyment prevailed, though peace was wanting. Parties made an effort to conceal their mutual animosities: but these at length broke out; and a dreadful catastrophe came to disturb an uncertain repose, a constitution without strength and without foresight.

'The second epoch exhibits a long course of misery. No moderation guides foreign politics: war is re-kindled; nations are overthrown, but their misfortunes are avenged, and the victories of the French are interrupted. All is agitated and feeble at home; and those who hurled others from power are in turn themselves precipitated. Civil war breaks out; the nation fears and as it were perceives

ceives dreadful evils, the return of which she deemed impossible.—It would be a weary task to describe this confused state of things: but it led to a denouement which we dared not to hope, which has terminated the revolution, and which has restored the laws and recalled victory.'

Enumerating the characteristic traits of the different European nations, the author states that, of all his primitive features, that which the Englishman retains most perfect is his inveterate hatred of the French. 'The English principally enjoy their commerce, their maritime domination, their wealth, and the political influence which these possessions procure for them, because they are thus enabled to irritate a rival nation amid its dissensions, and to insult its triumphs.'—Doubtless, among all classes of Englishmen, numbers would proudly admit this charge, and would deem those persons no very good subjects who would refuse to plead guilty to it. We beg leave to observe, however, that, at the epoch immediately preceding the Revolution, this temper was by no means prevalent; nor did any symptoms of it appear among the body of the people when that momentous event first occurred:—the inveteracy is very much owing to the struggles between the two nations which have since followed; and though we deny not the pre-existing germ, recent events have caused it to strike its root so deeply and to branch out so luxuriantly as we have seen it.

When speaking of the situation of England at the commencement of the French revolution, the writer observes that

'Mr. Pitt appeared to applaud its first movements: but, granting that he sympathized with the generous effort made by a people to give themselves freedom, or that he anticipated the distractions which the attempt would cause in a rival state, yet, when he discovered anarchy to pervade it, he afterward spoke of it only with sullen disdain: *the French*, said he, *have passed-by liberty*. Nothing as yet betrayed in him the passionate enemy; and it was from the midst of the Opposition that arose the most furious imprecations against the new principles of the French. The two most vehement orators of that party appealed, with an enthusiasm which was truly fanatical, to all the courts of Europe, and particularly to the people of England. "All must arm," they said, "and the French rebels must be severely chastized" "France," said the intemperate Burke, "is *a great gap in the map of Europe*;" and *that gap*, added *Mirabeau* prophetically, *is a volcano*.—Mr. Pitt availed himself of the assistance of these auxiliaries, and admitted Mr. Windham and the Duke of Portland into the ministry. He set on foot the war, and the general arming of Europe. It was under his influence that the conferences of the Hague and of Pilitz were held; and if he delayed the war on the part of England, it was because he found it difficult to bring the nation over to that measure. The punishment of Louis XVI furnished

nished him with the means of effecting this object. He deplored that event with a sensibility which was not in his usual manner: he held up to view a war which magnanimity alone should direct, but he thought only of a war of avarice; indeed the latter alone could long continue popular, since the English nation is generous by fits, but is greedy by instinct. To the great misfortune of the Coalition, Mr. Pitt became the master of all the cabinets of Europe; since there was one talent which he wanted, and for the exercise of which his situation furnished little scope, viz. that of directing the plans of a campaign. England had then need of a Marlborough, but no Marlborough presented himself; and the British army appeared on the continent only to experience defeats, and to disturb the movements of the great armies of the league. No one was more aware than Mr. Pitt that the progress of the French revolution was not to be arrested by war, and yet he obliged all who had recourse to his fatal assistance to remain in arms. When the world imagined that he was restoring an antient throne, and strengthening others, all his thoughts were directed to the conquest of sugar and spice-islands. When the allies were victorious, Mr. Pitt calculated; when they were baffled and conquered, he still calculated. Were the Royalists victorious in all the points of their little territory, Mr. Pitt neglected them; were they conquered and reduced, he then lavished among them gold and succours and promises.'

This charge with respect to the Vendeans we do not dispute, but the fact arose from inattention, and not from system. Like all Mr. Pitt's interpositions, and those of his professed admirers and followers, his aid in this instance came too late. Very recent events shew, that the idolizers of that minister, as well as other servile imitators, are able to copy his faults to admiration. What seems likely to be the history of Spain, but that of another la Vendée, marked by infinitely less of zeal and enterprize on the part of its inhabitants, but by similar ineffectual sinistrous co-operation?

The members of the Directory are here said to have made the following division of the supreme power among themselves. The foreign relations were managed jointly by *Carnot* and *Rewbell*. The finances were not exclusively intrusted to any one of the Directors: but the minister of finance proposed plans, and the bargains were made by the two persons just mentioned. *La Reveillière-Lepaux* presided over the sciences, manners, and religion, and proposed establishments to check the torrent of barbarism which for two years had poured in on the country: he affected to screen morals and religion by following the deplorable system of theophilanthrophy, which created persecuting sectaries who were not fanatics. The Directors appeared with decency, but with no pomp.

pomp. No one ever spoke of the court of the Directors, but they sometimes talked of the court of *Barras*.

With regard to the financial blunders of the Directors, we are told that they issued a new paper in the room of the *assignats*, which they called *rescriptions*, and made a law that all payments in this new medium should be good. The paper fell 9 per cent. on the very day on which it was issued.

'The most consummate robber (says the author) would not have caused so much consternation in a family, as was frequently occasioned by unprincipled debtors; who, availing themselves of this law, paid their debts with this depreciated paper, and effected the ruin of those by whom they had been essentially obliged. The arrival of these authorized swindlers was expected with as much dread, as, shortly before, the agents of the terrorists had inspired. Though, however, instances of aggravated perfidy arose on this occasion, the national character did not suffer, and private honor superseded the mischiefs of public profligacy. Commerce furnished but a very few disgraceful examples of individuals availing themselves of this iniquitous law.'

M. LACRETELLE paints, in lively colours, the distresses to which the annihilation of paper-credit reduced the state-creditors and annuitants. The actual horrors and even the anticipation of famine, which it created, occasioned more suicides than the dread of the assassins in the reign of terror had provoked. Some persons had recourse to humble menial occupations; and others, under the cover of night, at the entrance of the theatres, and at Balls, for which a rage prevailed at the time that bordered on delirium, they solicited common alms.

The character of *Pichegru* is drawn in the author's best manner, and his intrigues with the coalesced powers are detailed with great apparent impartiality. The Coalition is charged with sacrificing the incalculable advantages, which they might have derived from his treachery, to their prejudices and misplaced pride. The Emigrants and the Austrians disputed the right to the acquisition before they had realized it.

In a very interesting account which the historian gives of the state of France previously to the 18th Fructidor, he observes that

'If the depositaries of public authority had possessed any of the glory which shone around the warriors of the Republic, the patriotism of the nation would have risen to a level with that of the armies: but the fame of the Generals eclipsed the reputation of the magistrates, who had acquired very slight distinction in the course of the Revolution. They presented five different physiognomies, but which were

were very little striking, and scarcely distinguishable the one from the other. Their dissentions made them better known, and less respected. *Carnot*, assisted by *Letourneur*, inclined to a moderate system, and sought to give stability to the constitution; *Reubell* opposed him with acrimony; *La Reveillière-Lepaux* regarded him with jealousy; and *Barras*, who was considered as the prime mover in the affair of Grenelle, had excited the enmity of all ardent Republicans.'

Of the *Modérés*, who were deemed the prevailing party at this time, we have the subsequent account:

'They had wearied out the hatred of the Royalists and of the Revolutionists by disregarding it. They were more astonished than displeased at seeing a Republic set up in France; it was a state of things which offered a problem to their reason, and they submitted to it as an experiment. They differed in the degrees of their obedience to its authority, but the men most distinguished among them for talents were zealously attached to the constitution of the year 3. After all, they were very moderate republicans: they were more fond of the applause of what is termed good society, than of the attachment of the multitude; they were irresolute, sceptical, and too dispassionate for statesmen. They held the place of arbiters between the Royalists and the Republicans, but we have no proof that any of them maintained a correspondence with *the Pretender* *, while an impolitic pride made them shun all intercourse with the Luxembourgh; they were pleasant men of the world, but wholly unmanageable as partizans.'

The reign of the clubs had passed away, and it was now the turn of the journalists, who ruled the ascendant for the moment; and who gravely denominated themselves the *magistrates of the public opinion*. The press took the side of the antient laws and institutions. It attacked the intolerance and the oppressions of the Revolution, and held up to detestation the authors of them. The republicans, however, became indignant at seeing the republic perish in consequence of a principle which they had themselves consecrated, namely, the unrestrained liberty of the press; and they made an attempt to limit it as it respected the journals, but failed. Its offences then redoubled, and it dealt out vengeance with no sparing hand.

Institutions which were destined to create republican manners now languished.

'The French, though full of levity,' (it is here maintained,) 'are deficient in versatility †. In the education forced on them during

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* The almost constant designation of Louis XVIII. in these volumes. *Rev.*

† This is not a common charge against our neighbours. *Rev.*

the Revolution, they made proficiency in one branch only, and in that their attainments have been extraordinary; viz. in the use of arms. The new calendar was neither adopted nor comprehended generally; and the great and admirable scheme of introducing uniform weights and measures had still less success. The tribunals had been declared independent, but were little respected. Republics had been proclaimed to be founded on morals, but that of the French had enacted laws which violated paternal authority and conjugal fidelity.' Divorces had grown to bear an exact proportion to the marriages, and no distinction was observed between legitimate and illegitimate children.

'The agents of *the Fretender* represented him as favourable to a sort of constitutional royalty, to an amnesty, and a composition in regard to the national property; while the Comte *d'Artois* spoke only of vengeance and absolute monarchy. It is whimsical enough that the Prince, who payed homage to liberty, resided at Blackenburgh, in the dominions of an absolute sovereign; while the assertor of despotic claims experienced the hospitality of a people who pride themselves on their liberties.'

Intrigues of various kinds, which occupied the different parties in the capital, drove the imbecile government to the fatal violence of the 18th of Fructidor; an event that rendered inevitable an usurpation of the kind which the 18th of Brumaire introduced. Its consequences, says the author, were deplorable, and became every day more and more calamitous. The journalists had been the incessant enemies of the Directory, but the latter was now fully avenged on them, and forty-two of their number swelled the devoted list of those who were condemned to Cayenne.

A proceeding, which is here (we hope unjustly) ascribed to the English government, created for the brow of *Bonaparte* a wreathe of glory more enviable than any of those which the most brilliant of his victories had secured to him. Having mentioned the various attempts and efforts to liberate the unfortunate *Lafayette*, from the disgraceful and most unjust bondage in which a poor and drivelling revenge detained him, the historian states that

'Madame *Lafayette* and her two daughters, having escaped from the prisons of France, come to beg entrance into an Austrian dungeon, and are admitted to the presence of Francis II. The humane Emperor cannot listen without emotion to the supplication of an estimable female, who united at this moment to the courage of virtue all its graces. He refuses, however, to give M. *Lafayette* his liberty: but, in refusing, he betrays his dignity, and makes known the thraldom to which Princes are reduced who league themselves with England; for, manifesting strong signs of regret, he answers by saying, "*my hands are tied.*" One sad favour remained to be asked, and it is granted. The dungeon of Olmutz admits Madame *Lafayette*

Lafayette and her daughters. Their cares save the life of a husband and a father, but they expose their own; and *Lafayette* cannot prevail on them to go and respire air less deleterious. *Bonaparte*, without consulting his government, reclaims the noble prize of their liberty. Had he so used his successes always, he would have earned a glory which sceptres and crowns can never reflect: it is not in the proudest diadem to give the thrill of pleasure, which this simple idea communicated to the breast that conceived it.

'When the untoward state of affairs, which the violence of the 18th of Fructidor had produced, was at its height, it was announced in Paris that the conqueror of Italy had arrived. A lively joy was felt, and a vague but fond hope was cherished. Even at this time a general presentiment of the destinies of the young hero had prevailed. Those whom the rigours of the Republic oppressed looked to him as a deliverer, and all were anxious to hail the man who had elevated so high the national glory.

'There is a species of pleasure which is more relished in France than in any other country; viz. that of letting *power* down by opposing *glory* to it; and the people enjoyed in anticipation the triumph of saying to their five magistrates, who were without renown or popularity, "behold a great man"!'

If our limits allowed, we could produce extracts from the author's account of the invasion of Swisserland, which would place him high in the esteem of every intelligent man. No enemy of France can point out more strongly the aggravations of that outrageous aggression. We must, however, abstain altogether from the military part of these volumes, since we have already had occasion to notice writers who have left little to desire in regard to these subjects; and it is in relation to civil matters that the present historian outstrips all competitors. Yet we cannot refrain from submitting to our readers his portrait of a person who was long terrific to his countrymen, and which shews the delineator's candour and impartiality:

'The hands of a Cossack held together, and wielded with firmness, this mass of confederates, which the most adroit of the English ministers, and the Prince of *Cobourg*, saw crumble after splendid victories. The name of *Suworrow* inspired Italy with confidence and vengeance. Blending Tartar manners with European attainments, possessing a carriage which was less grand than terrible, eyes that were ardent even to ferocity, a ready command of words, which were rude but full of savage eloquence, a soul capable of all the fanaticism with which it was wished that he should inspire people and soldiers, a frugality and an austerity which put to the blush the luxury of the most moderate of his officers,—in fine, having a thousand resources, and a thousand qualities which seemed destined only to gain the ascendancy over the multitude, but which in the end made him regarded as an object of im-

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portance by courts:—these were the circumstances which rendered Marshal *Suworrow* the hope and the chief of the Coalition. The extent of his military genius has been called in question by masters of the science; and the success of his plans has not prevented them from imputing to him important errors: but it is admitted that the nature of the situation, the tumult of battle, and above all his deep insight into the character of his soldiers, supplied him with inspirations which create astonishment.'

Few of our readers, perhaps, have forgotten the singular but effectual mode by which this General roused his dispirited soldiers, to atchieve the apparently impracticable enterprize of driving the enemy from the frozen heights of St. Gothard. Beholding their hearts giving way, he ordered a pit to be dug in the road, and precipitated himself into it. "*When you disgrace yourselves,*" cried he, addressing his soldiers, "*this is the place of your General. Complete your work, and cover me with earth.—What! are you confounded: you look with astonishment at the posture of your General loaded with dirt;—Cowards! it is you that ought to blush.*"

M. LACRETELLE renders to this extraordinary character the justice of saying that, when success forsook him, which happened through no fault that can be attributed to him, still his courage and military talents never abandoned him; he fought at every post, and defended himself on every mountain; he was often obliged to abandon his artillery, and was sometimes unable to extend succour to those of his detachments which were overwhelmed by superior numbers. At length, he again entered Italy, the scene of his former glory, with only thirteen thousand troops, all indignant like himself.—The resentment of *Suworrow* against the follies and perfidies of the Austrian cabinet was soon shared by his master, and became as fatal to the Coalition as the defeats which preceded it.

How are we cheered when we find the author, in the midst of his description of scenes of bloodshed and devastation, paying a warm tribute to virtue as pure, and to philanthropy as ardent, as ever glowed and predominated in the heart of man! This episode it would be inexcusable in us to pass over.—Describing the dreadful scenes which the streets of Zurich witnessed in the war of Swisserland, he tells us that the city was taken by assault, but that, in the combats which were continued within its walls between the French and the Russians, few of its inhabitants lost their lives: he then adds;

'A cruel fatality, or the blind ferocity of a soldier, deprived this city of a pastor who was the most adapted by his virtues, by his

his ardent zeal, and by the fire of his imagination, to console Swisserland in these mournful days. When every inhabitant, palsied with terror, kept himself shut up in his house, *Lavater* quitted his roof. He considered it as belonging to his holy ministry to soothe the rage of the conquerors, and to protect the citizens or the soldiers who were in peril. He had reason to expect success in this dangerous mission. An imposing figure, rendered venerable by age, and which announced the inspirations of genius, gave effect to his eloquent discourses. He was in the midst of a groupe of conquerors and conquered; his arm was stretched over the latter, as it were to protect them; and he offered to the former some refreshments, when a blow, which came from some unknown barbarian deprived humanity of this incomparable pastor! The whole army sighed over this misfortune.'

In mentioning the British expedition to Holland, the writer says, 'never did an armament so formidable issue out of an English port: but the command of it was intrusted to the Duke of York, and this circumstance alone had the effect of rendering Frenchmen secure.' Complimenting highly the Dutch army and its General, *Daendels*, he treats the Duke of York with great severity; and having stated that the allies were at first successful, he adds, 'the Duke not having then committed the faults, *auxquelles il avait du des revers honteux dans la Flandre maritime.*' He ought to have known that His Royal Highness did not arrive in Holland till after the successes to which he refers.

At the close of his account of the triumph of the French arms in Holland and Swisserland, it is observed that,

'If these conquests did not occasion all the exultation in France which might have been expected, we are to impute it to the evils at home for which no remedy seemed to be attainable. The anarchy, that followed on the reverses which the nation had experienced, was not removed by the victories which succeeded Civil war was organized in twenty departments; symptoms of revolt manifested themselves in others; pillage was every where practised; robbery and assassination were committed in a great number of roads; two terrible laws were passed, that of hostages and that of forced loans, which occasioned evils far greater than those which they were designed to remedy; the finances were more disordered than they ever were in any nation of which we have an account; a succession of individual bankruptcies united themselves with the bankruptcy of the state; the public treasure was plundered on all the roads, and even in the houses of the receiver; a deficit remained which the most violent exactions could not make good; a Directory existed, without energy or harmony; the two Councils were divided, with majorities always fluctuating; the Jacobins were ever ready to resume their terrible reign; the Royalists had recourse to all the means which vengeance suggested; and peaceable friend

of the laws were reduced to the painful necessity of observing an impotent neutrality between these parties. Such was the state of France, when the news was received of the arrival of *Bonaparte* at Frejus.'

We shall here close this article, because we do not think that the narrative of the events which follow is altogether worthy of reliance, and because we do not in any degree coincide with the feelings of exultation which subsequent occurrences call from the author. If the previous picture here drawn be just, and we are far from impeaching its correctness, the usurpation which took place might be necessary: but still we cannot join with the writer in the satisfaction which he expresses while he relates the steps by which it was established:—on the contrary, we cannot help regarding the event as most injurious to the interests of liberty, and as affording an alarming precedent for overturning civil government by military force.

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ART. IV. *Asiatic Researches*, Vol. IX.

[*Article concluded from the Review for March last.*]

ACCOUNT of the Jains, collected from a Priest of this Sect, at Madgeri; translated by Cavelly Boria, Bráhmen, for Major C. MACKENZIE.—This paper is worthy of notice, not merely for the facts which it contains, but as an evidence of the knowlege which the Bráhmens have accquired of European literature; for we understand, by a note, that the substance of this translation is the production of Cavelly Boria, the language only having been corrected, and some passages transposed. Of the particulars of which this account is formed, it is sufficient to say that they are amusing, and afford a clear view of the opinions and observances of the sect of the Jains. A few passages are subjoined, illustrative of the Jain religion, or the sect of *Jina*.

'The Jains are divided into four classes or casts, in like manner as the followers of the *Védas*, viz. *Bráhmens*, *Cshatris*, *Vaisyas*, and *Súdras*; the *Bráhmens* are the priests, or ministers of religion, for the other three casts; their duty is to study the *Purán'as* and *Sástras*, but they have no *Védas*. However, they have the *Á'gama Sástra*, treating of prayers and other religious duties. They worship the fire, in the ceremony of marriage, and in that of initiation (*Upanayana*). The *Jains* observe the time of mourning for their deceased relations, according to their casts, as follows: An ascetick or *Yati* should mourn for the death of his relations one minute; *Bráhmens* are to mourn ten days; *Cshatris*, five; *Vais'yas*, twelve; *Sudras*,

'*Sudras*, fifteen. Their lower or inferior cast consists of the Pariyas or *Chàndálas*.' —

'There are three classes of *Yatis*, or asceticks, among the *Jains*, viz. *Anuvrata*, *Mahávrata*, *Nirvána*. To attain the rank of *Anuvrata*, one must forsake his family, entirely cutting off his hair, throwing away the sacred thread, holding in his hand a bundle of peacock's feathers, and an earthen pot (*Camaṇ'd'alu*), and wearing only tawny coloured clothes: he must reside for some time in one of their temples. He next proceeds to the second rank *Mahávrata*; when, totally abandoning any degree of elegance in his dress, he uses only a rag to cover his nakedness, as a *Brahmachárí*; he still retains the fan and pot; he must not shave the head with razors, but employs his disciples to pull out the hair by the roots. On the day on which this operation is performed he abstains from food; at other times he eats only once, daily, of rice put in the palm of his hand. Having, for a considerable time, remained in this state of probation, he attains the third degree of *Nirvána*; he then lays aside even rags, and, being quite naked, he eats, once every second day, of rice, put by others in the palm of his hand; carrying about with him the clay pot and a bundle of peacock feathers: it is the business of his disciples to pull out his hairs; and he is not to walk or move about after the sun sets. He now is called by the dignified title of *Nirván*; and the *Jains* worship him as god of their tribe, in like manner as the images, which they worship in their temples, of their ancient *Nirváns* or *Gurus*. Yet they say, that these are not the likeness of God; "*because no one knows God*, or has seen his likeness, that he should be able to describe him." However, they adore these images of their *Nirvána-nát'hs* as Gods.'—

"To abstain from slaughter is the highest perfection; to kill any living creature is sin." Hence the *Jains* abstain from food after sun-set, lest sin be incurred by depriving any animal, even the minutest insect, of its life, in their food; for the same reason, they never drink water without straining it through cloth.

'The principal tenets of their religion, translated from a stanza of their books, follow: "The *Jains* should abstain from the following things, viz. eating at night; slaying any animal; eating the fruit of those trees that give milk, pumpkins, young bambu-plants; tasting honey, flesh; taking the wealth of others; taking by force a married woman; eating flowers, butter, cheese; and worshipping the gods of other religions. To abandon entirely the above mentioned, is to be a proper *Jain*" The *Jains* (even the young lads) never taste honey, as it would occasion expulsion from their cast. They never taste intoxicating liquors, nor any other forbidden drink'—

'When a man dies they burn the corpse, and throw the ashes into water; the rich cast the ashes into rivers. They never perform other obsequies, as their law says, "the spirit is separate or distinct from the body, which is composed of five elements; when, therefore the corpse is burnt, the several parts which composed it return to their former state: consequently, to the deceased, no ceremony is due."—

'The *Jains* do not (like the followers of the *Védas*) believe, that this world exists by the supreme power of God, for they say, that the world is eternal, and that its changes are natural. They deny that the world is wholly subject to destruction, for all things are born by the power of nature God only is exempt from *Carma*, or the frailties and inconveniencies of nature.

'As the *Jains* profess not to put faith in oral testimony, and only believe in what is perceptible to their own organs of sense, therefore they do not believe that God is in the heavens above, "because *no one ever saw him*;" and they deem it impossible for others to see him: but they believe in their *Tírt'hacars*, as their ancestors have seen and given a full description of the first prophet, or *Guru*, who attained the station of *Nirvána*, by his extraordinary perfections and actions, to the satisfaction of mankind down to the present age. Since his time they have images of the several *Gurus*, who succeeded him, and were incarnate as protectors of their religion. These naked images they worship in their temples with all due ceremonies; they consider them as Gods, or rather as representatives of God.'

To this paper are subjoined *An historical and legendary Account of Bélligola*, communicated by the High Priest of that station; *Extracts of a Journal*, by Major C. MACKENZIE, including an account (accompanied by plates) of some antiquities, supposed to belong to the sect in question; *Particulars of the Jains*, extracted from a journal by Dr. F. BUCHANAN, during travels in Canara; and the whole is illustrated by some learned and pertinent *Observations on the Sect of the Jains*, by H. T. COLEBROOKE, Esq. From these several reports, we collect that this sect, though spread all over India, is at present no where numerous except in Tulava; and that, though it differs from the prevailing sects of *Hindus*, by denying the divine authority of the *Vedas*, it does not yield to any in the extravagance of its inventions and the absurdity of its fables. So urgent, as it has been remarked, with the vulgar in all ages and countries is the necessity of believing!

On Olibanum, or Frankincense, by H. T. COLEBROOKE, Esq. —Botanists having differed respecting the tree which produces the olibanum, or the gum-resin, employed by the antients as frankincense in their religious ceremonies, and even *Linné* having erroneously assigned it to a species of Juniper (*Juniperus Lycia*), Mr. COLEBROOKE endeavours to remove all the obscurity which has hitherto enveloped the subject. He informs us that Olibanum, called *Cundur* by the Mohammedan writers, and *Cunduru* by the Hindus, is the produce of a tree denominated *Sallaci*, or *Salai*, in the East, and which has been figured and described by Dr. *Roxburgh*, who has named it

Boswellia Serrata, Roxb.; subjoining the following description:

'Gen. Char. Calyx beneath, 5 toothed. Corol 5 petaled. Nectary a crenulated, fleshy cup, surrounding the lower part of the germ, with stamens inserted on its outside. Capsule 3 sided, 3 celled, 3 valved. Seeds solitary, membrane winged

'Spec Char. Leaves pinnate; leaflets serrate, downy. Racemes simple, axillary. Petals ovate. Filaments inserted on the exterior margin of the nectary.

'A large tree, a native of the mountains of India. A most fragrant resin is collected from wounds made in the bark, &c.

'Leaves crowded about the extremities of the branchlets, pinnate with a single terminal one.

'Leaflets sessile, sometimes opposite, sometimes alternate, in general about 10 pair, obliquely-ovate, oblong, obtuse, serrate, villous; length, about an inch, or an inch and a half.

'Petioles round, downy.

'Racemes axillary, simple, shorter than the leaves, downy.

'Bracts minute.

'Flowers numerous, very pale pink, small.

'Calyx five lobed *, downy.

'Corol, petals five, oblong, expanding, downy on the outside, and considerably longer than the stamens.

'Nectary, a fleshy crenulated cup †, surrounding the lower two thirds of the germ.

'Stamens: Filaments ten, alternately shorter ‡, inserted on the outer edge of the mouth of the nectary. Anthers oblong.

'Pistil. Germ above, ovate. Style cylindric. Stigma of three pretty large lobes.

'Pericarp: Capsule oblong, three-sided, three celled, three-valved, size of an olive, smooth.

'Seed solitary, winged, broad-cordate, at the base deeply emarginate, point long and slender, and by it inserted into the apex of the valve of the Capsule to which it belongs.'

As the fructification of this plant is remarkably diversified, some variations taken from Dr. HUNTER's and Mr. C.'s notes are added; after which, satisfactory information is produced, which must for ever settle the point:

'The tree is frequent in the forests between the *Sóne* and *Nágpúr*; on the route by which I travelled to *Berar* in 1798. The gum, which exudes from it, was noticed by Mr. D Turnbull, who was then surgeon to the residency at *Nágpúr*. He judged it to be

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* 'So Dr. Roxburgh. But Perianth 1-leaved, 5-toothed; according to Dr. Hunter's observations and my own.

† 'Coloured and adhering to the Calyx.

‡ 'Subulate and alternately slender.'

olibanum; and so did several intelligent natives who accompanied us. But the notion prevalent among botanists, that olibanum is the produce of a species of juniper, left room for doubt. I now learn from Mr. Turnbull, that, since his return to his station at *Mirzápu'r*, he has procured considerable quantities of the gum of the *Salaï*, which he has sent to Europe at different times; first without assigning the name of olibanum, and, more lately, under that designation. It was in *England* recognised for olibanum, though offered for sale as a different gum; and annual consignments of it have been since regularly sold at the East India Company's sales.'

The paper thus concludes:

'Upon this evidence so corroborated, I shall venture to propose the following statement of Synonyma both for the tree and the gum.

'Boswellia Serrata *.

'Sansc. Sallací or Sillací, Cundurucí † or Cundurí, Surabhí ‡, Suvahá, &c.

'Hind Sálaï, Sálé, Sálá or Silá, Sajíwan.

'Gr. Libanos.

'Lat. Libanus.

'The Gum. *Sansc.* Cunduru, Cunda, Mucunda, &c.

'*Ar.* & *Pers.* Cundur (anciently Lubán). *Syr.* Labuniya. *Heb.* Lebonah.

'*Gr.* Libanotos or Libanos. *Lat.* Libanus. Mod. *Lat.* Olibanum, (quasi Oleum libani).'

A large coloured Plate is annexed.

Remarks on the Species of Pepper, which are found on Prince of Wales's Island. By WILLIAM HUNTER, Esq. M.D.—Dr. H. here presents us with a view of the culture of Pepper on Prince of Wales's Island, which is more highly valued than that which comes from *Sumatra* or the Malay continent; together with the amount of this article in dollars (216,000), and the estimated expence of the plantations. Five kinds are here described, viz. 1. *Piper nigrum;* 2. P. *Beetle;* 3. P. *Siriboa;* 4. P. *Chaba*, or P. *longum Tigabe;* and 5. P. *Latifolium*: but of the last species he does not speak with certainty.

On Antient Monuments containing Sanscrit Inscriptions. By H. T. COLEBROOKE, Esq. — Accounts of nine inscriptions containing grants engraved on copper, with fac-similes and translations of the most considerable, are exhibited in this paper. By the remarks which accompany them, we not only

* 'If the genus had not already received a botanical name, it might have been suitably denominated from the resinous gum, afforded by this tree; and the generick and trivial names of the species might be Libanus thurifera. † Producing Cunduru.

‡ 'Fragrant.'

perceive

perceive Mr. COLEBROOKE's commendable incredulity,—for easy faith is a weakness on these occasions,—but we are supported in the opinions which the perusal of Captain *Wilford's* essays excited. Supposing these and similar monuments to be genuine, they may help, Mr. C. thinks, to ascertain some facts relative to the arts, sciences, opinions, and manners of the antient inhabitants of the Indian peninsula: but he adds 'that the dynasties of princes, who have reigned paramount in *India*, or the line of chieftains, who have ruled over particular tracts, will be verified; or that the events of war, or the effects of policy, during a series of ages, will be developed, is an expectation which I neither entertain, nor wish to excite.'

Respecting one grant, Mr. C. expresses his doubts of its genuineness: on others, in which the chronology is marked by eclipses, it is observed;

'The eclipses mentioned in these grants, do not appear reconcileable with their dates. According to the table of eclipses calculated by Pingre, the solar eclipses, which occurred in 1172 and 1173, fell on 27th January and 23d June 1172 and 12th June 1173; and the lunar eclipses in 1180 and 1181 were on the 13th February and 7th August 1180 and 22d December 1181. None of these approach to the dates of Márgasira or Agraháyana 1095 and Cártica 1103. Unless, then, the era of Sáliváhana have been counted differently in the peninsula of India, from the mode in which it is now reckoned, and on which the comparison of it with the Christian era is grounded, it seems difficult to account for this disagreement of the dates and eclipses, in any other way than by impeaching the inscription, the authenticity of which there is not otherwise any reason to question.'

Our Asiatic literati cannot be too much on their guard against *Modern Antiques*, for such perhaps are manufactured in India as well as in Italy.

so far
Mo-y.

An Account of Experiments made in the Mysore Country, in the year 1804, *to investigate the Effects of terrestrial Refraction.* By Lieutenant JOHN WARREN, of the 33d Regiment.—Refraction at low altitudes, it has been long known to astronomers, is subject to great uncertainty; and therefore those stars, which are near the horizon, are not selected for observation by the practical astronomer. The causes that disturb the law of refraction operate the more forcibly, the lower is the altitude; and consequently terrestrial refraction is very uncertain and capricious. This fact was practically recognized by the author of the present memoir, when employed under Major *Lambton* in trigonometrical operations made near Bangalore;

and he throws out, as *debateable matter*, the inquiry whether the laws of refraction are not different in high northern latitudes and in tropical regions. We do not perceive, however, sufficient grounds for discussing this question. Mr. WARREN quotes, indeed, part of a report of Major *Lambton*, in which that gentleman states that different stars corrected for aberration, nutation, &c. give different latitudes.

"At Trivandeporum, (says Major L.) the latitude of that station by Aldebaran was 11° 44′ 52″ 59. The latitude by Regulus was 11° 44′ 47″ 84, and the latitude by αOrionis, 11° 44′ 40″ 91. I had made observations by the same three stars at Paudree station, where those by Regulus and αOrionis were often interrupted on account of the bad weather, and consequently left doubtful; but the differences notwithstanding were nearly the same, &c. Though these observations have been set aside, they serve sufficiently to prove that the declinations, as laid down in Europe, are irregular here, and this may probably arise from the uncertainty we labour under with respect to the laws of refraction; and in consequence of erring in that, the difference of the corrected zenith distances of two stars observed in Europe, will not be the same as the difference which the same stars will give in this latitude. I am however hazarding an opinion, but as I intend being more satisfied as to the fact, I hope I shall be able to say more on the subject hereafter."

We are ignorant of the instrument which Major *Lambton* used in determining the zenith distances of the stars: but unless that instrument was a proper one, and nicely adjusted, errors greater than those which are mentioned might easily have been committed. In determining the latitude of a place with common instruments, 7″ or 8″ form no great inaccuracy.

In estimating the quantity of refraction, two corrections are usually applied, one for the barometer, the other for the thermometer: but, besides these two instruments, Mr. WARREN used a very sensible *hygrometer*; and he soon perceived, he says, a prevailing agreement between the motions of the hygrometer and the variations in the observed angles of depression and elevation. He has put down the results of his observations in a table; and he then adds his comments on those results:

'The most remarkable fact, (says he,) which calls for our attention, in the results of the present experiments, is the almost invariable coincidence of the increase of refraction with that of moisture; which will appear still more forcibly, if we consider the results of the following eight observations, all taken between 10 and 12 o'clock P.M. on different nights, when I was engaged in observing the eastern elongation of the polar star; the depression of the S. extremity of the line being taken by means of a referring lamp:

Days.

Days.	Depressions.			Refraction.		
Augt.						
7	5′	17″	33	1′	25″	76
10	5	36	24	1	6	85
11	5	40	18	1	2	91
12	5	49	64	0	53	45
13	5	51	21	0	51	88
14	5	54	36	0	48	72
15	5	23	63	1	19	46
16	5	40	97	1	2	12

Mean refraction 1′ 1″ 38.

'On comparing the hygrometers, as they stood at the time of these observations, with their position when last noticed in the day-time, it was found that they had revolved, on a mean, 240° in the direction of moisture. Now, the mean refraction of 55 observations, noticed in the tables, is 29″ 74; and we have seen that of the eight observations taken at night (which from the stillness of the air may be deemed to balance a superior number) to be 1′ 1″ 38. Hence it will appear, that the latter is something more than double the former.

'2d. We shall next advert to the comparative quantity of refraction, which seems to have affected the observations of the different objects reeferred to in the tables; and here, it is perhaps worthy of notice, that out of 49 contemporaneous observations, of the top and foot of the flag-staff, at the S. extremity of the line, the refraction attending those of the foot are 36 repeated times less than those of the top; and that, in the 13 remaining ones, where the contrary occurs, the excess is seldom above 2″ of refraction, and frequently below unity*. As this circumstance is in opposition to the general theory, "that the lower the object, the greater the refraction," should the same circumstance occur again, in future experiments, it will be worth while to inquire, whether the rays, when passing through the atmosphere below the line of the level, may not be refracted differently from what they are when passing above it. This may perhaps be thought better than a mere conjecture, if it be recollected, that Mr. Bouguer, (whilst employed in measuring a degree of the meridian in South America, and observing on the summit of the Cordeliers) noticed a sudden increase of refraction, when he could view the stars below the line of the level.

'* The mean difference of refraction, between the top of the flag-staff and the Muntapum, (on 38 contemporaneous observations) is 16″. 44; and that between the top of flag and Muntapum is 22″ 51, where the order is inverted by 6″ 07; and if the top and foot of flag-staff be compared, in an equal and contemporaneous number of observations, the mean of their difference is 6″ 08 likewise in the inverse order.'

'3d.

'3d. With regard to any attempt towards estimating the effects of terrestrial refraction, by an assumed ratio to the contained arc, as has been hitherto the practice; without entering into any discussion of the subject, I shall only observe, that if in the foregoing experiments, we go by the observations taken in the day-time, we shall have (considering the foot of flag-staff, and preserving the same notation) $r = \frac{1}{13.27}$; and if we take those by night, it will be $r = \frac{1}{6.42}$ of the contained arc, from which we can collect nothing.

'4th. I have now only to add a few words on the comparative density of the air, at the different times of observation, such as entered in the tables; and the evident want of correction, between its changes and those in the refraction; from which we may infer, that although in northern climates (where the mercury will rise and fall several inches in one day) observations of the barometer and thermometer may be attended to with advantage; on the contrary, in tropical countries, where (as appears in the present experiments) the variations of the mercury are hardly discernible, those instruments will prove perfectly inefficient.'

In an appendix, the author gives an account of experiments made on the beards of the Panimooloo Grass, and also explains the construction of the hygrometers used in his experiments.

Description of a very sensible Hygrometer, and *Description of an improved Hygrometer*. Both by Lieutenant KATER.—The latter of these papers contains a description of the improved hygrometer. That which is described in the first paper is formed of a species of grass called by the natives (in the Canarese language) *Oobeena hoolou*, and by *Linné*, *Andropogon Cantortum*. The bearded seed of this grass is very sensible of moisture; and these hygrometers seem to us, in principle, very nearly the same with those which we have had for twenty years, at least, in England, formed by the beard of the Wild Oat.

On the Indian and Arabian Divisions of the Zodiack. By H. T. COLEBROOKE, Esq.—Certain stars give names to the Indian divisions of the Zodiack; and the object of the present author's researches was to ascertain those stars. Since the native astronomers of India cannot point out all the asterisms of which they have names, it was necessary to consult their books: but their books did not elucidate the difficulty; and Mr. COLEBROOKE at length found it requisite to compare the positions of the Hindu Nacshatras, or asterisms marking the moon's path, with the position of the lunar mansions, as determined by the Arabian astronomers.

This comparison, he observes, will settle another question; have the Indian and Arabian divisions of the Zodiack a common origin? Sir William Jones has said that they have not;

not; but Mr. C. inclines to a contrary opinion, and he thinks that the Arabs, with slight variations, adopted a division of the Zodiack which was familiar to the Hindus.

In another point, too, Mr. C. differs from Sir William Jones, viz. that which regards the stars constituting the asterisms of Indian astronomy. Sir William stated only a conjecture founded on a consideration of the figure of the Nacshatra and the number of its stars, compared with those which are actually situated near the division of the ecliptic, to which the Nacshatra gives name: now Mr. C. observes that the Hindus place some of these constellations far out of the limits of the Zodiack.

After these few remarks, Mr. C. enters into a regular and particular examination of the Nacshatras and lunar mansions; stating previously the books and authorities on which he rests; and the means described in the *Súrya Sidd'hánta* for determining the longitudes (which, however, are not strictly the longitudes) of the stars. The nature of this examination precludes us from quoting any part of it, and we must be contented to state the inference drawn from it by the writer himself:

'The result of the comparison shews, I hope satisfactorily, that the Indian asterisms, which mark the divisions of the ecliptick, generally consist of nearly the same stars, which constitute the lunar mansions of the Arabians: but, in a few instances, they essentially differ. The Hindus have likewise adopted the division of the Ecliptick and Zodiack into twelve signs or constellations, agreeing in figure and designation with those of the Greeks; and differing merely in the place of the constellations, which are carried on the Indian sphere a few degrees further west than on the Grecian. That the Hindus took the hint of this mode of dividing the Ecliptick from the Greeks, is not perhaps altogether improbable: but, if such be the origin of it, they have not implicitly received the arrangement suggested to them, but have reconciled and adapted it to their own ancient distribution of the Ecliptick into twenty-seven parts.

'In like manner, they may have either received or given the hint of an armillary sphere as an instrument for astronomical observation: but certainly they have not copied the instrument which was described by Ptolemy; for the construction differs considerably.'

Mr. C. then proceeds to depict the armillary sphere as described in the Arabic epitome of the Almagest; also that which is described by Montucla from the text of Ptolemy; then the armillary sphere which is briefly and obscurely mentioned in the *Súrya Sidd'hánta*, and that which is more fully described in the *Sidd'hánta Sirománi*—The remaining part of Mr. COLEBROOKE's paper treats on the seven *Rishis*, or the seven stars of *Ursa Major*, and on the Dréshcánas which answer

answer to the Decani of European astrologers. These Dréshcánas are connected with astrology, and are enumerated and described in Varáhamihira's treatise on casting nativities. The description of them is given by Mr. C.; and a part of it may amuse our readers:

'[Mars] A man with red eyes, girt round the waist, with a white cloth, of a black complexion, as formidable as able to protect, holds a raised battle-axe.

'[The Sun] A female clad in red apparel, with her mind fixed on wearing ornaments, having a mare's head, and a belly like a jar, thirsty and resting on one foot, is exhibited by Yavana as the figure of the Dréshcána in the middle of Mésha.

'[Jupiter] A fierce and wrathful man, conversant with arts, of a tawny complexion, solicitous of action, but unsteady in his resolves, holds in his hands a raised stick, and wears red clothes. He is the third in the tripartite division of Mésha.

'[Venus] A woman with hair clipped and curled, a body shaped like a jar, her clothes burnt, herself thirsty, disposed to eat, and fond of ornaments: such is the figure of the first in Vrishabha.

'[Mercury] A man with the head of a goat, and a shoulder like a bull, clothed in dirty apparel, skilful in regard to the plough and the cart, acquainted with field, grain, house, and kine, conversant with arts; and, in disposition, voracious.

'[Saturn] A man with a body vast as an elephant's, and feet great as a Sarabha's, with white teeth and a tawny body, his mind busied upon the wool of wild sheep, occupies the extremity of the sign Taurus.

'[Mercury] Such as are conversant with the subject, declare the first in the tripartite partition of the third sign, to be a woman fond of working with the needle, beautiful, delighting in ornaments, childless, amorous, and with her arms elevated.'

From p. 487.
R.W.

The author purposes to continue his observations in a future paper.

On the Gramas or Musical Scales of the Hindus. By J. D. Paterson, Esq.—Referring to the statement of Plato, that the Egyptians were restricted by law to certain fixed melodies, which they were not at liberty to alter, Mr. P. remarks that the antient Hindus also appear to have had in view a similar restriction, by confining their music to thirty-six melodies, viz. the six *Rágas* and thirty *Ráginis*; the forty-eight *Putras* being melodies which seem to have been introduced in after-times, when the discipline had relaxed. He adds that the *Rágas* and *Ráginis* are fixed respectively to particular seasons of the year and times of the night or day; that this custom has been completely engrafted on the ideas of music among the natives of India; and that to this day a performer, who should sing a *Rága* out of its appropriated season, or an hour sooner

sooner or later than the time appointed, would be deemed an ignorant pretender to the character of a musician. The origin of this custom, he observes, seems lost in antiquity: but he regards it as probable that it took its rise from the religious restraints to which music was subjected, when first reduced to principles as a science.—Mr. P then enters into details which require the use of tables, and in which we cannot follow him: but his object appears to be to establish a similarity between the Hindu and the European musical scales, in respect to the practice of *Solfaing*, or *Solmization*. G.2.

See Page 487 & 492.

ART. V. *Histoire de Fenelon*, &c.; *i. e.* The History of *Fenelon*. By Mr. L. F. DE BAUSSET, late Bishop of Alais.

[*Article continued from the last Appendix, p.* 484—496.]

WE left the Abbé *Fenelon* in full possession of the consideration which the charms of his society, his fine talents, his acquirements, his estimable qualities, and his successful labours in the education of the Duke of Burgundy, had so justly procured for him; we are now to behold him raised to one of the highest dignities of the church: but, at the very moment of his elevation, the elements of as dire and pitiless a storm are gathering, as ever beat on an unfortunate individual. Scarcely is he suffered to enter on his high station, before a rancorous Spirit sets to work, by his sorceries and incantations, to prepare those concussions of the political atmosphere which agitate an empire, fix the attention of nations, strike with terror and endanger the capital of the christian world, and bring religion itself into peril. We allude to the fierce and memorable contest between the two great champions of the Gallican church; a contest which, though it annihilated the present consideration of the one, raised and ennobled him in the estimation of foreign nations and future times, while it connected with the memory of the other an odium which no distance of time will diminish.

It is very evident that the rising reputation of *Fenelon*, and the ascendency which his commanding and attractive qualities seemed certain of obtaining, alarmed the jealous mind of *Bossuet*. The unsuccesful preceptor of the father, it would seem, did not hear with indifference the applause which all France bestowed on the preceptor of the son; nor listen without envy to the accents of gratitude which echoed from every corner of the realm, to the man to whom the people owed the prospect of a wise and beneficent reign. A few insulated expressions, extorted

extorted by unequivocal facts, are slight evidences of the temper of the mind. Indeed the ex-Bishop, who presents us with this history, informs us that flatterers endeavoured to awaken this jealousy: but, in the face of decisive proofs furnished by himself, he says that the great soul of *Bossuet* disappointed their hopes. While the *ci-devant* prelate laudably and zealously discharges his duty to the illustrious subject of his volumes, he is full of tenderness for the reputation of *Fenelon*'s inveterate and merciless enemy; and it appears as if the fierce assailant of purity and innocence must not be regarded as a foul calumniator, because he was a catholic, a Bishop, and a champion of the church against heretics. The great soul of *Bossuet!* What are the indications of a great soul? Are they not, among others, disinterestedness, generosity, openness, and fairness? and on what occasion did the Bishop of *Meaux* display these qualities? Was it in advising, abetting, and encouraging the persecution of the Huguenots; or in the controversy of which so interesting and detailed an account is here given? Great energies of mind and great acquirements he possessed beyond all question, but we deny that he ought to be designated as endowed with *a great soul.* It is in vain that the ex-prelate embraces every opportunity of palliating the conduct and apologizing for the malignant proceedings of *Bossuet.* While the documents preserved in these volumes exist, he will go down to posterity as much detested as admired; and his jealousy, his rancour, and his malignity, will be deemed at least equal to the eloquence, the purity, and the taste, which have rendered his works immortal. Our learned and candid Jortin, disgusted (we presume) with the gross-misstatements and wilful misrepresentations of the *Histoire des Variations*, as well as with the palpable sophisms of the *Exposition de la Foi*, often mentions the name of *Bossuet* with a bitterness which is very unusual with him, and which a mere difference of religious opinions would never have excited in his tolerant and benignant mind: but what would he have said, if he had been made acquainted with the enormities which these volumes disclose? *Fenelon* never refused submission to *Bossuet* in matters of religious doctrine: but this would not suffice; and the good Archbishop, in violation of the claims of friendship, and to his own degradation, must give a written sanction to the effusions of *Bossuet*'s violent temper. The latter found that, if he did not pull down *Fenelon*, he must see himself eclipsed; and hence he became his unrelenting persecutor. The disgrace of *Fenelon* is the real object, but the interests of religion are the shallow pretence; no tie,

human

human or divine, restrained the prelate of *Meaux*: but conscience, honour, decency, all were set aside, that the ruin of his rival might be accomplished. In order to effect this plan, Louis XIV. must act the part of an abject tool, and Madame *de Maintenon* be guilty of base treachery; venerable prelates must contradict their solemn acts, and degrade and dishonour themselves; the Abbé *Bossuet*, the prelate's own nephew, and another ecclesiastic, must circulate the grossest falsehoods and the foulest calumnies; the court must sacrifice, and throw on the wide world, most meritorious characters, in order to terrify Rome, and influence it in its judgment; the empty pompous monarch must bully the Pope; and the see of Rome itself must be vilified, and pronounce a decision against its judgment, to insure a nefarious triumph to the Bishop of *Meaux* over the Archbishop of *Cambray*. A sentence of a tribunal, which his arts and practices had degraded at the expence of the costly sacrifices which we have enumerated, issued against his adversary: but the tribunal of *the public* avenged the injustice; and the genius of *Fenelon* secured a victory to his innocence, in which distant empires and succeeding generations have felt participation and joy.

Our readers are aware that the differences between the two prelates owed their origin to Madame *Guyon*. Of her, therefore, it will be necessary to give some account. She was born in 1648 at Montargis, of a respectable family; and at the age of sixteen she was married to the son of the celebrated *Guyon*, who obtained rank and fortune by his execution of the noble undertaking of the canal of *Briare*. When only twenty-eight years old, she was left a widow with three children. She had always been distinguished by deeds of charity, and a highly devotional turn of mind; and early in her widowhood she became acquainted at Paris with *D'Arenthon*, Bishop of Geneva, a prelate of singular worth and piety, who invited her to enter into a community of new catholics which was about to be established in his diocese, for the conversion of protestant females. She complied with this proposal, to the neglect of her young children, and to the surprize of her acquaintance.

In this institution, Madame *Guyon* renewed her acquaintance with Father *Lacombe*, a very devout Barnabite; who, having a similar turn with herself, inflamed her heated and exalted imagination, and confirmed her in the idea which she had conceived, that she was called to exercise an extraordinary ministry in the church. Indeed, all her life proved that she had the mania of founding a mystic association.—Leaving Gex, she now followed Father *Lacombe* to the Chablais, and

thence to Grenoble. This circumstance gave rise to the scandalous reports which were at a subsequent period circulated, and which *Bossuet* endeavoured to employ to the prejudice of *Fenelon*, though the attempt ended in his own confusion. In 1687, Madame *G.* returned to Paris, after an absence of six years, which were consumed in excursions, conferences, and preachings; and during this time she published her two works, *An easy Method of Praying*, and *the Mystical Explication of the Songs of Solomon.* These performances were sanctioned by very respectable names, but were generally considered as chargeable with extravagances; and she was arrested on account of them, as well as on other grounds, and underwent various examinations by the official of the Archbishop of Paris. On this and on all investigations of her proceedings, she was freely acquitted of any moral irregularities: but she remained in custody in the convent of St. Mary. The sisters of that House were edified by her society, and charmed with her conversation and behaviour; and their testimonies procured her great and powerful friends, all of whom she was able strongly to interest in her favour. The cautious and reflecting Madame *de Maintenon* was among the number, who at length obtained her release.

We are here informed that the first accounts which *Fenelon* received concerning Madame *G.* had prepossessed him against her, but that on his return from his mission into Poitou, he had the curiosity, on passing near Montargis, to pay her a visit, and to inquire into her course of life. The statements were highly in favour of her piety and charity, and his impressions to her prejudice gave way to others which were advantageous.

Soon after her release, Mad. *Guyon* was introduced to the society of the Duchesse *de Beauvilliers*, the wife of *Fenelon*'s invariable friend; and it was here that this prelate so often saw her, and that she gained her ascendancy over his mind, as well as over those of so many others. So highly was Madame *de Maintenon* pleased with her, that she introduced her to the convent of St. Cyr, and permitted her to make short visits to the House. Here she taught her doctrines by exhortations, and by putting her works in the hands of the sisters. The society of Beauvilliers was in raptures with her: but Madame *de Maintenon*, though greatly captivated, was not perfectly at ease with respect to her; and she consulted the Bishop of *Chartres*, her spiritual director, on the subject. He examined Madame *de Guyon's* works, and was alarmed at the following maxims which occur in them. "We ought to put ourselves in no respect under restraint, so as entirely

entirely to forget ourselves, and never to return to the dictates of our own minds, but to act up to the liberty of the children of God, which we should use so as to subject ourselves to nothing."—He cautioned Madame *de Maintenon* against these notions; and she consulted other great authorities, all of whom coincided with the Bishop of *Chartres*. *Fenelon* appears to have had an early turn for mystical devotion, and to have made a particular study of the writers who had cherished it. Madame *de Guyon* therefore seems to have confirmed him in this predilection. He agreed with her in her notions of the love of God; and he had told Madame *de Maintenon* that Mad. *G.*'s *Short Method* contained all the mysteries of the most sublime devotion. In consequence, however, of the conversations which he had with the Bishop of *Chartres* and Madame *de Maintenon*, he concurred with them that it would be proper to discourage the turn for novelty which was gaining ground at St. Cyr, and to withdraw from the sisters the writings of Madame *Guyon*, and even his own.

It is supposed that *Fenelon* advised Madame *G.* to refer her doctrine and conduct to the judgment of *Bossuet:* who is stated to have treated her with the utmost kindness, and to have obtained her fullest confidence; so that she not only put into his hands her printed works, but a manuscript life which is said to have contained many extravagances, though she never had placed confidence to this extent in *Fenelon*. Unable to satisfy the prelate of *Meaux*, she demanded to be judged by commissaries, and the Bishop of *Chalons* and M. *Tronson*, director of St. Sulpice, were added to the Bishop of *Meaux* to examine her case; with them was afterward associated *Fenelon*, on his elevation to the See of Cambray.—These commissioners met at Issy, the country-house belonging to St. Sulpice, and there discussed the tenets of Madame *de Guyon*. It appears that at this time *Bossuet* was an entire stranger to the mystical writers, such as St. Francis of Sales and the blessed John de la Croix, and to the passages in Clemens Alexandrinus, Gregory Nazianzen, and Cassian, which contain their notions. He therefore desired *Fenelon* to supply him with a selection of them, which *Fenelon* performed, accompanying them with comments and remarks; and these comments and remarks first excited the orthodox prelate's suspicions of the other's partiality to their principles and maxims. Indeed, *Fenelon* avowed and defended his doctrine of the disinterested love of God, without any reference to eternal happiness as a reward; while *Bossuet* contended that a reference to the reward was a specific motive to it, but hesitated to pronounce that *Fenelon*'s notion was an error. It was at this period that the

latter was elevated to the See of Cambray, on which he was associated to these conferences. After much discussion, the four commissioners agreed on and signed thirty-four propositions. The two prelates were at this juncture on the best terms. *Bossuet* requested to consecrate his friend, and an irregularity was committed in order to gratify him.

Madame *de Guyon* had during all this interval placed herself in a convent at *Meaux* under the eye of the Bishop, and had conducted herself so properly as to obtain from him a certificate to her good intentions: but she now quitted it abruptly, and made that use of her testimonial which the Bishop did not consider as becoming. She even aggravated her misconduct, by a very free answer to a letter which the prelate wrote to her relative to her departure; and he appears to have been much exasperated, and from this time not only to have inveighed vehemently against her and her principles, but earnestly to have solicited that she should be arrested. His desire was accomplished, and she was lodged in the prison of Vincennes. A coolness between him and *Fenelon* now became evident. The latter, we are told, made no secret of his esteem and veneration for Madame *de G.*, but had resolved to take no steps which should subject him to the charge of favouring a doctrine which was universally reprobated.

After the conferences of Issy, *Bossuet* had employed himself on a work which was intended to demolish Quietism, and which he intitled the *State of Prayer*. He had proposed to *Fenelon* to submit it to his revisal, and the latter had agreed, but this was before the arrest of Madame *de Guyon*. After this event took place, and he had learned the spirit in which the work was penned, *Fenelon* resolved not to become a party to its publication, nor to give it his testimonial. He induced Madame *de Maintenon*, the Bishop of *Chartres*, and the Cardinal *de Noailles*, to approve his refusal, but on condition that he should publish a tract on the points in dispute, in which he should state his own opinions. This agreement produced the famous book which was the cause of all his troubles, the *Explication of the Maxims of the Saints*. It was difficult for an honest man who had *Bossuet* for an enemy, and Madame *de Maintenon* (to mention first the most important personage) and *the King* averse to him, to write a treatise which should stand the test of orthodoxy: but he took the best course which could be adopted, in fulfilling his imprudent engagement. He submitted his composition to the Cardinal of *Noailles*, the Bishop of *Chartres*, M. *Tronson*, and other theologians of high authority, admitting all their corrections; and all these persons not only approved it, but some of them passed high commendations on it. *Perot*, a Sorbonne Doctor, in whom *Bossuet* confided, called

it

it a golden work; and the Cardinal pronounced it to be correct and useful, but did not at a future time blush to condemn it, and to persecute its author. The Bishop of *Chartres*, the ghostly confessor of Madame *de Maintenon*, acted a similar part. Thus fortified, the book was ushered to the public, and it must be owned that it met with universal disapprobation.

It was the appearance of this volume that first made known to Louis XIV. the differences between the principal prelates of his court. The Chancellor *d'Aguesseau* informs us "that the monarch never had any predilection or preference for *Fenelon*. Whether it was that he had a dread of spirits of a superior order, or whether there were peculiarities in the conduct of the prelate which were not adapted to the taste of the monarch, or whether *Fenelon* had shunned the cultivation of his favour, it is evident that Louis was never partial to him, and that it cost His Majesty little to sacrifice him."

What can equal, on this occasion. the baseness and inconsistency of *Bossuet*, in requesting the King's forgiveness for not having sooner revealed to him the fanaticism of his spiritual brother? Louis, having been guilty of the folly and weakness, as well as the crying injustice, of persecuting his protestant subjects, could not be expected to countenance any thing which savoured of heresy in one of the greatest prelates of his kingdom, who was distinguished by such peculiar marks of his confidence. The court now affected a religious turn; and all persons were at work, courtiers, theologians, and devotees, to bring on the humiliation of this mighty genius. The King observed an ominous silence; and the prelates of Paris and Chartres, and the other divines who had given their sanction to the *Explication*, joined in the cry against the book and its author. An anecdote occurs which relates to this period, and which shews in a striking manner the superior mind of *Fenelon*. His palace at Cambray, with all its furniture, and his library and papers, was burnt down: but he listened to the information with an indifference which was not affected, and displayed his usual mildness and serenity. The Abbé *Langeron*, being informed of the event, went in the utmost haste to Versailles to impart it to the Archbishop: whom he found conversing in perfect tranquillity with his friends. He began to break the matter to him: "I have been informed of it," said *Fenelon*; "it is better that the fire should have consumed my house, than the cottage of a poor labourer;" and he then resumed the conversation which the Abbé had interrupted. The loss, however, was much to be lamented, because the papers which he had drawn up for his royal pupil, and other valuable manuscripts, perished in this conflagration.

Bossuet had at first promised that he would furnish *Fenelon* privately with his remarks on the *Maxims of the Saints*: but when the Cardinal *Noailles*, the Bishop of *Chartres*, and Madame *de Maintenon* supported him, he resolved to force *Fenelon* absolutely to retract the errors of that work. He refused, therefore, to send his remarks to *Fenelon*; who, on the 27th April 1697, referred his publication to the judgment of the Pope: but this measure had no effect on *Bossuet*, who attacked the book and its author as if no such appeal had intervened. It is observed by his biographer that, if *Fenelon* had been contented to rest on the decision of Rome, and had avoided to notice the hostilities of *Bossuet*, he would never have been lost in the estimation of Madame *de Maintenon* and the King.

If the Cardinal of *Noailles* and the Bishop of *Chartres* were not perfidious, they must have been the weakest of men. *Bossuet* prevailed on them to undertake the examination of *Fenelon*'s work, and to agree on the kind of judgment which they were to pronounce on it; and when they had thus arranged matters, they invited *Fenelon* to join in simple conferences, as if in a fair examination of a performance in which nothing had been prejudged. *Fenelon* foresaw that, in declining these conferences, he should forfeit the small remains of regard which Madame *de Maintenon* still professed for him; but, as he had made his appeal to the Pope, and the prelates in question did not constitute a tribunal to which he could with propriety submit, he did not accept of the offer, though he was willing to accede to a previous arrangement which had been approved by the King, and by which *Bossuet* was excluded from being one of the examiners. Zeal for the church sanctioned the indelicacy and violence of the Bishop of *Meaux*, and he was subsequently allowed to be one of the examiners; who afterwards sent forth a declaration condemning the work.

Three of the sisters of St. Cyr, who were known to be the friends of *Fenelon*, and admirers of his writings, were now expelled from the convent; and the prelate himself received the mandate of the King to retire to his diocese, and there to remain. This order bore date the 1st of August 1697. It was evident, therefore, that *Fenelon* was obliged to defend his doctrines not merely against the arguments of *Bossuet*, but against the whole weight of the court, which that ambitious and violent ecclesiastic commanded, and used in the spirit of a Dominic or a Bonnor.

Fenelon had been refused the King's permission to go to Rome to defend his own cause, but he found in the Abbé *Chan-*

Chanterac an able and zealous substitute. He had written to his friends, and his declarations had been made public, that if the Pope should censure his work, he would be the first to discard it himself, and to prohibit the perusal of it in the diocese of Cambray; and that he should only request His Holiness to point out the passages which he reprobated, and the sense in which he understood them, in order that he might run no risque of defending or apologizing for the condemned sense. The poisoned mind of *Bossuet* discovered subterfuges in this frank declaration, and attacked it in a letter to which he put the signature of *Doctor*. This step gave rise to one of the most celebrated controversies in the annals of the church, whether we consider the rank and abilities of the champions, or that of the personages who were spectators, and took an interest in the struggle; and during all the time in which the suit was prosecuting at the metropolis of the Holy Father, this contention between the parties was carried on at home. The tracts, indeed, as soon as they were published, were sent to Rome by the accuser and the accused. *Bossuet* was represented in that city by his nephew the Abbé *Bossuet*, and the Abbé *Philippeaux*: the former of whom had all the violence, and that total want of scruples in regard to means, of which his uncle had given such indelible proofs. Never did a petty-fogging advocate have recourse to more unjustifiable measures than those which this divine adopted, in order to overwhelm the Archbishop of *Cambray*; and every step of this kind which he took was as the agent of the Bishop, and with his knowlege and concurrence. The use which he made of the power of the court of France, in order to prejudice the cause, must shock every reader, and far exceeds any conduct that is pursued by those unprincipled professional men, on whom their respectable brethren do not bestow any notice.

The three prelates, who had taken upon them to pass judgment on *Fenelon*'s work, published their declaration, which was circulated all over France; and the Bishops of *Paris* and *Chartres* also printed separate tracts against it:— those very Bishops, be it observed, who had before *approved*, and one of whom had *commended* it.

Bossuet was an exercised combatant; he had been employed to confute the protestants, preparatory to the effectual means which were afterward taken to convert them: but we are told that *Fenelon* met the energetic reasonings of *Bossuet* in a manner the most specious; and that his defences were written with such precision and clearness, as brought down the subjects to the level of common readers. They had a most

extensive circulation, and excited the strongest interest in his favour.—The specimens here given inspire us with the highest ideas of the talents of the combatants. Finer gladiatorship was never witnessed on any arena. The force of the attacks of *Bossuet* must be admired, but how much more admirably are they parried. On the other hand, all the strokes of *Fenelon* on his adversary go to the vitals; and in every onset, the latter eludes the blows of his antagonist, or disarms him. The Archbishop never forgets what is due to his character; and the spectator always wishes him success, while the fury and brutality of his opponent shock the mind, and create a wish that he may meet the chastisement which he scarcely ever fails to experience. We regret that our limits will not admit of extracts.—The following expressions of *Bossuet* prove his consciousness that the hopes of the public were with his adversary: "As for letters," says he, addressing *Fenelon*, "compose as many of them as you please; amuse the court and the city, make yourself admired for your spirit and your eloquence, and bring back the graces of the *Provincial Letters*; I will bear no part in the spectacle which you are desirous of exhibiting to the people." In the course of the controversy, and afterward, the fierce veteran was accustomed to say, "*M. de Cambray a de l'esprit à faire peur.*"

The present biographer, who is for ever interposing preposterous apologies for the detestable proceedings of *Bossuet*, says that 'his *great soul* disdained to blend personalities with theological reasonings;' and yet this is done by his own admission in the grossest manner, and accompanied by circumstances of the most heinous aggravation! It is stated, however, to be wholly the nephew's work; that it is he who inveigles the good Bishop into it! Yet never did stronger evidence exist of any thing having been executed *con amore*, than with regard to the infamous production, the *Relation of Quietism*, which was an outrage on every moral tie, and on every good feeling.—This species of cant and whining, which occurs in the volumes before us whenever any iniquitous proceedings of Louis XIV., or of any ecclesiastics, are introduced, detracts very much from the pleasure which we should otherwise feel in perusing them.

Bossuet's materials for the *Relation of Quietism* consisted of papers confidentially intrusted to him by Madame *Guyon*; of letters written by *Fenelon* to him during the period of their long friendship; and of a letter from the Archbishop to Madame *de Maintenon*, which she communicated to *Bossuet* without any authority. What notions of honour must he have had, who could have recourse to such documents! Of this work the

the biographer says that it displayed consummate art and address; that it was concise; and that it was full of facts and events which succeeded each other without any confusion. If united, according to him, every species of merit which can belong to style and reasoning. Certain it is that the success which it experienced was prodigious. Madame *de Maintenon*, in one of her letters, speaks of it thus: "The Bishop of *Meaux*'s book makes the greatest noise here. Nothing else is talked of. It is borrowed, it is stolen, it is devoured." The court was at Marly when it came out; and *Bossuet* went thither on purpose to present it to the King, the Princes, Madame *de Maintenon*, and all the Grandees.—The biographer gives a very eloquent description of the consternation which it struck into the advocates of *Fenelon*; and we learn that the incomparable prelate feared to answer his calumniator, lest it should prove the ruin of his friends at court. The expressions of his resignation on this occasion are most pathetic and sublime: "I fear for my remaining friends, who constitute that which is to me the most precious of all things in the world. They hang only by a thread. Four persons have been already sacrificed because I answered my adversaries, in order to terrify me into silence. It grieves me that I cannot clear up facts: but my most precious friends! I fear to ruin them! We must be resigned to every thing; even to the loss of the consolation of defending our innocence. I humbly wait God's time." The magnanimous and generous prelate's advocate at Rome, however, wrote to him in so forcible and convincing a style, respecting the necessity which required him at all hazards to reply, that he yielded. 'It was,' says the present writer, 'in the space of five weeks, at a moment when the three prelates, his adversaries, had published four very important works against him,—at a time too when his heart was lacerated on account of the disgrace of his innocent and deserving friends, and harassed by the cruel apprehension that he should cause the fall of those who still remained to him,—that he composed a *chef d'œuvre* of discussion and eloquence. Nothing ever equalled the astonishment which was felt in Paris and in Rome, and all over Europe, on seeing the answer so soon follow the accusation. People were at a loss which most to admire in it, the perspicuous statement of facts, or the order into which they were thrown; every accusation was destroyed by irresistible proofs; they beheld with wonder more precision in the justifications than in the charges,—a rare union of the simple, the elegant, and the noble in the style,—and the admirable art by which the writer contrived that all his shafts should

fall on *Bossuet* alone, while the other prelates, and Madame *de Maintenon* and the King, were gently let off.'

To this tract *Bossuet* produced a reply, intitled, *Remarks on the Answer of the Archbishop of Cambray*, which was destitute of the interest that distinguished the *Relation*; and which only served to enable *Fenelon*, by rejoining, completely to vindicate himself, and to render more signal the humiliation of *Bossuet*. If, indeed, greater outrages of the same kind were never committed by any man than by the Bishop of *Meaux*, surely never were they more effectually visited. If he was really actuated by religious principle, his feelings must have been pungent beyond all belief: but, be that as it may, his mortifications must have been as great as ever befell a proud and haughty spirit.

Thus went on the controversy between the parties in France. At Rome, the disposition was equally favourable to *Fenelon*; and that court conducted itself in a manner which conferred on it the highest honor. It would never have proceeded in the appeal, had not *Bossuet* persuaded Louis XIV. to lend his name to most urgent solicitations for that purpose. Ten theologians were then appointed to examine *Fenelon*'s work; and after a year employed in a most elaborate investigation of it, five acquitted and five condemned the performance: of whom the former five much outweighed the others in reputation. The rule of the Court of Rome in such cases was to acquit the publication: but the violent *Bossuet* induced Louis XIV. to set his signature to his thundering remonstrances against this result. A new examination of the work was therefore decreed; and, by the exertions, intrigues, and threats of *Bossuet* and his detestable nephew, who made use of the King as their instrument, a sentence of condemnation was at length extorted from Rome against *the Maxims of the Saints.*

Whether *Fenelon* had in the above work departed from the orthodox doctrine, we shall not undertake to determine: but it was known to all well-informed persons at the time, that its condemnation was procured by the repeated threats of Louis XIV.; and that the monarch was instigated to make them by the furious *Bossuet.*

[*To be concluded in another article.*] **Jo.**

ART. VI. *Lettres et Pensées du Maréchal Prince de Ligne*, &c. Letters and Thoughts of Marshal the Prince *de Ligne*, published by the Baroness *de Staël Holstein*. Containing original Anecdotes of Joseph II., Catherine II., Frederic the Great, *Rousseau, Voltaire*, &c. &c., and interesting Remarks on the Turks. 2 Vols. 12mo. 10s. sewed. Dulau and Co. London.

THE political records of our own times have made the Marshal *de Ligne* advantageously known as a skilful and brave officer in the field, and as a faithful and sensible counsellor in the cabinet: while the annals of wit and gallantry have at least equally distinguished him for the charms of his conversation, the fascination of his manners, the lively brilliancy of his convivial talents, and a degree of success with the fair sex, resulting from the combination of a thousand agreeable qualities, which his person alone could never have obtained The circumstances, in which he was placed, were also peculiarly favourable for the developement and display of a character like that which he possessed. Educated in the Austrian court, in habits of early familiarity with Joseph and Marie Antoinette, he afterward became the favourite of Catherine the Second, and the intimate friend of the kings of Poland and Sweden. His correspondence with his royal master is conducted with a spirit of frankness which is highly honorable to both parties: while the letters addressed to Her Imperial Majesty abound with loyal gallantry and dextrous compliment, rather elaborate in the composition than happy in the effect; and always betraying, through the cloud of chivalrous adoration, the consciousness of possessing stronger and more immediate claims on the partiality of Catherine, than those which are conferred by the services of a statesman, or the delicate flattery of an accomplished courtier.

Unquestionably, the Prince was endowed with such talents as would have qualified him to act a distinguished part in an important scene: but the times in which he flourished were not calculated to afford scope to his powers. The only historical events, which these letters elucidate, are the journey of Catherine the Second to the Crimea in 1787, and the campaign in which Russia and Austria were jointly engaged against the Turks in 1788. Even of these facts, so inferior in importance to the incidents of every succeeding year, no regular details are preserved: but the anecdotes, the traits of character, the observations, and the sentiments, are worthy of the greatest attention, and cannot fail to impress every reader with respect and esteem for the author. He is acute, sagacious, unaffected; and he uniformly establishes the best claim

to our good will by a manner full of urbanity, a liberality of thinking on every subject, and a kindness in passing judgment on others, which are highly characteristic of the most amiable qualities that belong to a gentleman and a soldier.

From a work of this nature, we shall not pretend to make any abstract of contents; it will be sufficient to lay before our readers a few passages of an amusing or interesting nature:—but, lest we should raise their expectations too high, it may be proper to state a circumstance, which must operate as a drawback to our wishes and our means, as indeed it has actually prevented us from attempting to render some portions of the Marshal's letters, which are in other respects well worthy of notice. This cannot be better done than in the words of the ingenious editor, the commencement of whose preface will remind our countrymen of Lord Holland's just distinction between the oral and the written style of his illustrious kinsman. In the instance before us, the effect is considerably more unfortunate than in the application of oratorical language to history:

'We must always regret (says Madame *de Staël*,) that we did not enjoy the company of men who were famous for their wit in conversation, since that which is quoted from them gives but an imperfect idea of it. Phrases, *bon-mots*, all that is capable of being retained and repeated, must fail to paint that continual grace, that justness in expression, that elegance in manner, which form the charm of society. The Prince *de Ligne* has been acknowleged by all the French as one of the most amiable men in France, and they rarely allow that character to those who are not born among them. Perhaps, indeed, he is the only foreigner who has become a model, instead of a copyist, in the French style of manners. He printed many useful and profound essays on history and the military art: he published works in verse and prose, dictated by the circumstances of his life: we constantly find wit and originality in all that proceeds from him: *but his style is often the spoken style*, if the expression may be allowed. We ought to form an idea of his handsome physiognomy, the characteristic gaiety of his stories, the simplicity with which he abandons himself to pleasantry, in order to love even the negligencies of his manner of writing: but those, who are not under the fascination of his presence, analyze *him* as an author, whom they ought rather to have heard than read; for even the faults of style occasionally add grace to conversation. That which is not always grammatically quite clear will become so by its connection with what passes in discourse;—by an expressive look, an inflexion of voice, every thing in short which gives to the art of speaking a thousand times more resources and charms than that of writing.'

The Marshal himself, when he begins to record his observations and sentiments, is sensible of this peculiarity, and enters rather more deeply into the causes of it:

'I write

'I write by inspiration rather than reflection. There must be a great number of persons to whom I cannot appear clear, nor agreeable, nor profound. If I had all this merit, it would be only in the countries and the societies in which I have lived most, and which have learned nearly the same things that I have acquired, from a similar education, and almost the same circumstances. I am conscious that it is a great fault, for it is not enough that we understand ourselves, we ought also to be understood by others.

'I have also the fault of *Rubens*, who introduced himself and his two wives in all his pictures: but the indulgent will tolerate me, and acknowlege — *Mutato nomine de me fabula narratur.*'

This is an error into which the most lively and agreeable persons are perhaps most likely to fall: but, in the amusing volumes before us, we certainly find it carried to excess. Some passages lose all their merit, by being clothed in phrases which owe their point to the temporary favor that they had acquired, as the slang of a fashionable *côterie*; and others are actually insusceptible of translation. — While, however, we are discussing the merits of the Prince, in a character to which he hardly deigned to aspire, he is travelling with their Imperial Majesties of Russia and Austria, and holding conversations with them on subjects so interesting and important, that we will not lose the privilege of listening. We have seldom an opportunity of joining such distinguished society, or of visiting the distant region to which a few lines will now transport us.

'I fancy myself still dreaming, when in the corner of a coach with six seats, which is a real triumphal chariot, adorned with cyphers in precious stones, I find myself seated between two persons, on whose shoulders the heat often makes me fall asleep, and from whom, in waking, I hear these expressions: — "I have thirty millions of subjects, as they say, reckoning only the males."—"I have twenty-two," replies the other, "including all." — "I ought to have an army of at least six hundred thousand men," says the first, "from Kamschatka to Riga."—"With half that number," answers the second, "I am exactly suited."

'In our carriage, we pass in review all states and all great people. God knows how we treat them. "Rather than subscribe to the separation of thirteen provinces, like my brother George," said Catherine the Second, "I would have shot myself." — "And rather than dismiss myself, as my brother and brother-in-law have done, by convoking and re-assembling the nation to talk of abuses, I know not what I would have done," said Joseph the Second.

'They agreed in opinion also respecting the King of Sweden, whom they did not like, and against whom the Emperor said he had taken a prejudice in Italy, on account of a robe de chambre of blue and silver, with a bunch of diamonds. They allowed him energy, talent, and understanding.—"Yes certainly," I said in his defence,

defence, (for the favors conferred by him on me, and the marks of a great character which I have seen him display, attach me to him:) "Your Majesty really ought to prohibit a dreadful libel, which dares to treat as a Don Quixote, a Prince of excellent qualities, amiable, and endowed with genius."

'Their Imperial Majesties sometimes felt one another's pulse in respect to those poor devils, the Turks; and they threw out observations, looking at one another. As an admirer of glorious antiquity, and a little fond of novelty, I spoke of re-establishing the Greeks; and Catherine wished to give birth again to Lycurguses and Solons. For my part, I spoke of Alcibiades: but Joseph the Second, who attends more to the future than the past, and is more attached to substance than imagination, inquired, "What the devil must we do with Constantinople?"

'In this manner, they captured several islands and provinces, without appearing to be engaged in any thing particular; and I said within myself, "Your Majesties will only capture miseries."—"We treat him too well," said the Emperor, speaking of me; "he has not sufficient respect for us. Do you know, Madame, that he was in love with one of my father's mistresses; and that he defeated me when just entering into life, in a contest for a Marchioness, who was beautiful as an angel, and who was the first love of us both?"

'Here is no reserve between these two great sovereigns. They related to each other the most interesting circumstances. "Has your life never been attempted? I have been menaced.—I have received anonymous letters." Here is a confessor's tale,—and delightful details unknown to the whole world, &c.'

This letter goes on, in the same familiar and entertaining strain, to describe certain instructions in the art of French poetry, given by M. *de Segur* to the Empress of all the Russias, and her aukward first essays at versification. Of these, and the *bouts rimés* filled up by M. *de Ligne*, we cannot undertake to transfuse the spirit into our untractable tongue: but we must treat the reader with the contrast, so rapidly and strongly sketched, between the savage Tartar of Caffa and the refined Parisian:

'I entered several shops and coffee-houses. Here I saw foreigners from the most distant countries; Greeks, Asiatic Turks, manufacturers of arms from Persia and Mount Caucasus. There is no real civility, (I said to myself on seeing them,) except among the uncivilized. Here, when persons meet, they assume a manner full of gentleness, and more or less respectful. The language is noble, like the Greek or the Spanish; it is free from the hissing, the grossness, the drawl, and the sing, and the meanness, of the European tongues. A Tartar would be greatly astonished, on arriving at the city most distinguished for urbanity and grace, to hear a coachman on the Boulevard speaking to his horses, or a lady of the corn-market talking with her neighbour at the *Place Maubert*. What comparison between the insolence, the avarice, and the filthiness of the

the nations of Europe, and the plain dealing and cleanliness of this! Nothing is done here, without being preceded as well as followed, by libations. The libation with which the hairdressers * regale their *patients* is a little extraordinary: they take the head between their knees, and pour one of their fountains over it.'

Almost every page would furnish us with an amusing extract. The whole description of *Potemkin*'s character, as exemplified during the campaign against the Turks, is highly curious: but we must confine ourselves to a single trait. The Marshal is writing to his Imperial master:

'I am absolutely in this place a nurse taking care of a child; but my child is large, stout, and mutinous. Yesterday he again said to me; "Do you think you came here to lead me by the nose?" "Do you think," answered I, "that I would have come hither, if I had not expected to do so? Idle and inexperienced as you are, my dear Prince, what could you do better? Why refuse to confide in a man who is anxious for your glory, and for that of the two empires? You want so little of being perfect! But what can your genius do, if it is not aided by confidence and friendship?"

'The Prince said to me; "Persuade your Emperor to cross the Save, and I will cross the Bog." "How," asked I, "can you stand upon compliments as at the door of a drawing-room? My Emperor yields precedency to you; there is a Turkish army against him, there is none against you."—"Do you think," said he, "that he would give the cross of Maria Theresa to us, and accept the cross of St. George for those who should distinguish themselves in our two armies?" — I saw plainly at what he was aiming. He has a *mania* for orders; he is in possession of twelve only; and I have assured him that Oczakow was well worth our Great Cross, and that if he would render the taking of Belgrade more easy to Your Imperial Majesty, he might lay claim to the order of St. Stephen. I entreat you, Sire, to confirm this hope which I have given him; and if our *Roman-catholicity* could be deranged in his favor, so as to promise him the *Fleece*, he would be completely ours.'

The Marshal's opinion of *Catherine*, *Paul*, and *Alexander*, of Russia, appears in a judicious letter to the minister of state, *Kaunitz*:

'God preserve our immortal Empress! But, as she will be immortal only in history, I deem it highly necessary to *manage* the Grand Duke; who, in reforming millions of *old*, will create *new* abuses. Capable of labor,—too frequently changing his councils and his friends to have either a favorite, a counsellor, or a mistress, —prompt, ardent, and inconsequent,—he will perhaps be one day formidable, if he be the person to whom his mother will leave the

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* *Barbiers de cheveux.* The word *patiens* immediately following appears to imply that the professions of hair-dressing and surgery are united in the Crimea, as they once were in this country. *Rev.*

empire:

empire: but I believe that, if she has time to accomplish her object, she would rather leave it to the grand duke *Alexander*; since she removes her son from business as much as she introduces her grandson into it. Young as he is, she herself forms him to the government.'

The versatile monarch, who now fills the throne of Catherine, must surely have done the greatest violence to the early impressions received from her care: but the causes of his alienation cannot be investigated with pride nor with pleasure by an English politician.—The author enters largely into a discussion on the character of the unhappy *Paul*; which, though curious as a piece of history, and then very important as political information, no longer possesses any practical interest. Among other singular features, he ascribes to Paul a hatred of his nation, and adds—'He once said of it to me at Gatschina such things as I cannot repeat.'—Compelled to omit a thousand interesting details, and particularly the animated recital of the taking of Belgrade, we must however find room for the general character of the Turks; whom the Marshal had the most favourable and repeated opportunity of studying with accuracy. How far he improved his means, let the following letter testify:

'Who wishes to be acquainted with the Turks? Here they are, very different from the idea commonly formed of them.—They are a people of antitheses; brave and cowardly, active and lazy, profligate and devout, refined and coarse, filthy and cleanly, keeping in the same room roses and a dead cat. If I speak of the grandees of the court, the army, and the provinces, I shall call them lofty and mean, mistrustful and ungrateful, haughty and creeping, generous and yet thieves. All these qualities, good and bad, of which the first are more numerous than the second in the bulk of the nation, depend on circumstances, and are covered with a crust of ignorance and insensibility, which prevents the poor people from being miserable.

'It is clear that, if they were not under the yoke of monsters, who strangle them in order to possess their sons, their daughters, or their wealth, they would not be so much familiarized with customs which give them the air of barbarism.

'Their utmost effort is to smile, and to reply with the head, the eyes, the arms, and the hand, which they move with nobleness: but they scarcely ever speak. They have nothing vulgar, either in what I have had explained to me of their discourse, or in their manner. The little servant of a Janissary, though with naked legs and feet, and without a shirt, is a coxcomb after his fashion, and has an air of more superiority than the young lords of European courts: the poorest of the Turkish soldiers have no cloaths to wear, but their arms of ornamented steel are covered with silver. I have seen them refuse 200 piasters for them, fearing less to die of hunger than of shame.

'The

'The Turks are open to the impressions of gratitude and kind treatment, and, in all the circumstances of their lives, whether in war or elsewhere constantly keep their word; and so much the more, they have sometimes told me, because they cannot write.

'They resemble the Greeks in some points, and the Romans in many. They have the predilections of the one, and the customs of the other. Their works are charming, full of taste, and imply ideas, (*supposent des idées*): those which they have are subtle and delicate. They have a flowery imagination in the little which they say, or write. They are grave like the Romans, and will not give themselves the trouble of laughing or dancing. Both the one and the other have buffoons. Ibrahim Nazir, whom we chased from Moldavia, had five or six handsome slaves, well dressed, and riding on horseback with him. The Turks have given me to understand that they take pleasure in seeing, when they wake, none but beautiful forms, to bring their coffee, their pipe, their aloes-wood to burn, their perfumes of amber, and their essence of roses. They laugh at us for suffering an ill-looking *frotteur* *, or an old valet, to come and make our fire, or open our curtains. They always recline, like the Romans, who, I doubt not, had their Divans, where they took their meals, or reposed during the whole day, like the Turks. Tunics and slippers prove that these two nations were not fond of walking.—Nothing can equal the violence and rage of cold and phlegmatic persons. The Turks, like the Romans, particularly those of the present age, set a value on revenge; and except in this particular, they are gentle. They never dispute, never quarrel. If a popular government did not always bring with it the spirit of party, intrigue, jealousy, and the crimes that follow, the Romans would have been a good people; if the opposite extreme, the disposition of a Sultan, and of two or three great officers of the empire, did not keep them constantly alarmed, the Turks would also be the best people in the world.

'Ignorant through idleness and policy, and superstitious by habit and calculation, they are guided by a natural and happy impulse. What would become of the nations of Europe, if a *soap-merchant* were prime minister, a *gardener* high-admiral, and a *lackey* the commander of armies? Where can we find people at once ready to fight on foot, on horseback, or by water, adroit in all which they undertake, and individually always intrepid? Ranks being confounded, and no person belonging to a class, all have a right to every thing, and each awaits the situation which chance may reserve for him.

'Observers, travellers, spectators! instead of making trivial reflections on the nations of Europe, which are all nearly alike, meditate on what may be found in Asia, if you wish to discover what is new, what is honourable, what is great, what is noble, and very often what is reasonable.'

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* It may be proper to inform our untravelled readers, that the *frotteur* is a stout long legged man, who gives lubricity to the oaken floors of the continent, by rubbing them with a hard brush impregnated with bee's wax, and attached to his naked foot; with which he daily *skates* over the rooms, before the family is stirring.—*Rev.*

The first part of this description will remind every reader of Goldsmith's celebrated portrait of the Italians, in his *Traveller*; possibly the Marshal may have been acquainted with that highly finished poem: if not, the coincidence affords a strong confirmation of the justice of his opinion, as to the similarity here supposed between the Turks and the Romans.

We must close our account of this interesting little work, by observing that no extracts can give a just notion of its useful and diversified information, or of the author's good sense, liveliness of observation, and unceasing powers of entertainment.

Den.

Art. VII. *Amélie Mansfield*, &c.; *i. e.* Amelia Mansfield, by Madame Cottin, Author of Malvina, Claire d'Albe, &c. 3 Vols. 12mo. 18s. sewed. Reprinted by Colburn, London. 1809.

The office of the critic has a twofold object, not like that of the poet whom he examines, *aut prodesse aut delectare*, or both, but the humbler office of being useful to, without aspiring much to delight, the author and the reader. He is to encourage and direct the former in the most honourable exertion of his talents, while he preserves the taste of the latter from the infection of bad examples, and insures his pocket against the extortion of worthless book-makers. Though this latter part of his duty is incomparably the most binding and important, no inconsiderable pain attaches to a rigid exercise of it, when the performance of the other part has been rendered impossible by the unsparing hand of death. To dwell, with the severity of impartial justice, on mistakes in judgment which can never be rectified, on violations of the rules of composition with which the author can never shew his compliance, and even on sins against the best interests of society, involved as they are in the purity of moral principles, when he has lost the opportunity of atoning for them by any act of reparation or any feelings of repentance, would be a task unpleasant and invidious, often in the same proportion in which it might be necessary.

Had Madame Cottin been still alive, our remonstrances would perhaps have failed to come within her knowlege; yet the possibility of her consulting our journal, among others, to ascertain the impression made by her romances, united with a strong hope that our advice would neither have been neglected nor unprofitable, would have inspired us with greater confidence, and have given a bolder tone to our observations. The fair writer exhibits too many symptoms of a superior mind, to have disdained instruction and the means of improvement, from whatever

whatever quarter they might have proceeded; and an honest criticism on *Claire d'Albe* * would perhaps have stamped with a very different character the history of *Amelia Mansfield.*

We do not, however, complain of the present as an ill told or uninteresting tale: on the contrary, the interest is too exquisitely wound up, since it owes its intensity to an inadmissible cause. The position of the leading persons is precisely the natural result of that state of mind which is ascribed to the author by M. *Boileau*, in his memoir of her life †. A warm heart, joined with an enthusiastic imagination, and disappointed in its hopes of conjugal felicity, quenches the thirst of love by contemplating imaginary objects, who yield, in fanciful situations, to the delicious sentiment, or are hurried away by the uncontrollable passion: but the baseness of the hero, who is at once vehement, selfish, and unfeeling, and the strange weakness of Amelia, betraying her into culpable excess, were surely the most unpleasing varieties of the tender passion that a female mind would have wished to survey; and our respect for the fair sex compels us to doubt whether every nocturnal interview between two lovers must necessarily end in the sacrifice of female honour. It is true that Ernest called her his wife, and that the marriage was to have been speedily solemnized: but that circumstance rather aggravates than extenuates the offence. It may be added that the fatal event of that unhappy night is not much condemned by Amelia while she expects to be united to her destroyer, and that outraged virtue hardly takes the alarm, till detection is on the point of becoming unavoidable.

The ardour and impetuosity of the lover must not be pleaded as an excuse for the unresisting lady. In truth, when we hear of these furious admirers, to whom no successful opposition can be made, we are reminded of an old story of a lady Abbess, who at the siege of Rome suffered the worst of all the misfortunes that follow the capture of a besieged town. We know not which of the Italian historians relates that the disgraced victim of military violence found some consolation in her calamity, from reflecting that a natural feeling had been gratified, without the participation of her will.—The frequency and the grossness of the introduction of this sort of *catastrophe*, in the novels of *females*, will not only justify but requires the censure which is conveyed in this anecdote, with somewhat of a similar indelicacy. G 2

* See the last Appendix, p. 467. † Ib. 472.

Notwithstanding all that this glaring defect, united with some inconsistencies and extravagancies of character, as well as some very improbable incidents, detracts from the merit of the novel before us, it is, in detached parts, inferior to none with which we are acquainted. The web of circumstances is, in the first volume, most skilfully woven; and the progressive incidents rise on the reader, in the manner best calculated for keeping alive his curiosity and emotion. The style of the letters is on the whole delightful; many episodical adventures are very finely sketched; and in particular Amelia's narrative of adventures occurring on the stormy night in Swisserland is a *morçeau* of extraordinary painting. After the family had retired to rest, and she was reading alone in her chamber, the alarum-bell was sounded on the mountains; and she with difficulty persuaded the watchmen to brave the tempestuous weather, in attempting to save the benighted travellers from their danger. All the preparations for succour were instantly set in motion; and while the domestics went forth to search for the sufferers,

'I,' says *Amelia,* 'tried to light a large fire in the court, in spite of the snow: all assisted in this difficult task, and we succeeded in erecting a beacon for our mountaineers. From time to time we heard them call one another, and they fired occasionally, to inform the traveller that they were going to help him, and direct him which way to turn his steps. *This confused mixture of human voices in the midst of the tempestuous night had something so feeble in it, and for that reason so frightful,* that I could not restrain my terror. In an instant the voices ceased; no noise interrupted the howling of the wind; I presumed that they were silent in order to hear better from what quarter the traveller would reply. Escaping from my uncle, who kept me near the fire, I had soon climbed the rock before the terrace, whence I could hear every thing that passed on the road. I felt my soul oppressed by the long silence of our people; and the longer it lasted, the more ominous it appeared. I fancied them swallowed up in the crevices formed by the snow. These men had yielded to my entreaties, and if one of them had perished in the enterprise, the repose of my whole life was lost. Kneeling on the rock, I implored of Heaven one human cry—It was heard—tumultuous voices followed—they appeared to approach me; my uncle and the servants come to join me, and answer to the signal. The noise increases; some one climbs the mountain: I hear the cries of our people, but are they cries of joy or sorrow? I addressed the most fervent prayers to the Almighty; I longed to dart forward and meet the troop, but my uncle detained me:—at last, for the eternal comfort of my heart, I distinguished our six mountaineers, and with them four men, whose clothes, torn and covered with snow, and their pale and weary countenances, attested what they had suffered.

"Are

"Are they all safe?" I exclaimed, "We are!" was the unanimous reply.'

Another novel from the prolific pen of this Lady has also reached us, intitled *Mathilde*, which is the subject of the ensuing article.

Den.

ART. VIII. *Mathilde*, &c. *i. e.* Matilda, or, Memoirs drawn from the History of the Crusades. By Madame COTTIN, Author of Malvina, Claire d'Albe, and Amelia Mansfield. 4 Vols. 12mo. 18s. Boards. Reprinted by Colburn, London. 1809.

THE ruling principles and military habits of the early Moslems, the Generals and Apostles of Mohammed, have been often drawn into a parallel with the picture of manners exhibited by Homer, in relating the wars of Troy. It cannot be doubted that this resemblance continued equally striking at the period at which Saladin, after having established his right to empire by the sword, was called to defend Jerusalem from the assaults of Christian warriors; when the martial energies of mighty nations were inflamed with rivalry, exasperated with religious animosity, and inspired on all sides by motives the most sacred and impressive. The singular character of that widely extended and long protracted war which we still designate by the epithet of Holy, the strange series of events that marked its progress, and above all the strong personal interest which the respective leaders of it must ever excite, justly intitle it to be considered as by far the most *epic* portion of modern history. On the other hand, the marvellous particulars so constantly presented to our observation, the peculiarities of a southern climate and of Asiatic customs, the caravans of pilgrims, the solitary retreats of hermits scattered through the desert, the influence of chivalrous institutions on the conduct of both parties, and the novel relations produced by occasional proselytism and hostile intermarriages, invest the whole crouded picture with the bright and gorgeous hues of romance. Hence the heroic muse of Italy, whose appropriate region has always been the "debateable land" between paganism and christianity, perpetually mingles in her lofty chant the wildest fictions of Arabesque romance; and hence the commonest novel, founded on the story of the crusades, partakes of the gravity and importance of the epopee.

The eldest daughter of our Henry the Second, who lurks in an obscure page of our history under the homely name of Maud, and was united in marriage to Henry Duke of Saxony, has been touched by Madame COTTIN with the magic wand of historical romance, and stands before us metamorphosed

into one of the most attractive heroines that have ever moved our sympathy. She is represented, by a warrantable deviation from facts, to have just attained the age of sixteen, when her lion-hearted brother set sail for the conquest of Palestine; and she is said to have renounced the intention of entering into a religious life, in order that she might serve the faith more effectually by converting the infidel usurpers of the Holy Land. Scarcely arrived at the camp of Richard, she falls a captive into the hands of Malek-Adhel, the brave and accomplished brother of the Sultan Saladin. Her conqueror is transformed into the slave of her modest beauty; and her heart is not insensible to the excellent qualities which he has an opportunity of exerting in her favour. The interest of this story consists in the struggle between love and religion in her breast; while the faith of the hero becomes subservient to his love, but both are subdued by the dread of apparent cowardice and treachery, and by his firm resolution not to relinquish the fortunes of a brother whom he adores. The contention is maintained with spirit, and the anxiety of the reader remains continually suspended in a state of agreeable agitation. It is at length proposed, for the extinction of animosities between the embattled nations, that Malek-Adhel shall be crowned King of Jerusalem, and shall place Matilda by his side on the throne. Long discussions ensue, and the hearts of the lovers throb with the most lively expectations: but the affair is broken off by the council of bishops, who find it impossible to sanction a marriage between the Princess of England and a Mussulman. Gibbon indeed imagines that the obstacles existed in the minds of the parties, and asserts that, while the lady could not endure the embraces of a Turk, the Prince refused to resign the privilege of a plurality of wives: but it is clear from this secret history, that he is quite mistaken in both respects. There can be no doubt that Matilda would have rejoiced in the opportunity of converting so important an enemy to the true faith; and her devoted lover, sacrificing the voluptuous rights of polygamy to the luxury of pure affection, would have been amply compensated for the loss by finding variety in one.

Divers schemes were adopted, and various enterprises attempted, for defeating the harsh decision of the sacred council. The Princess effected her escape from the custody of her brother, and the destined embraces of the odious Lusignan, by the assistance of her lover, who generously consented to place her in the protection of a monastery on Mount Carmel. Deceived by false intelligence, he afterward violates this respectable asylum, and carries her away

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by force: but, on his return, he is surrounded by the enemy, and taken prisoner, while his beloved falls again into the power of the relentless Richard. The peers remonstrate against the treacherous seizure of his person, and he is released: but, at the fatal battle of Askalon, after having punished his unworthy rival with death, he is foully murdered, and expires in the presence of Matilda and her venerable friend the Archbishop of Tyre, confessing the christian faith. Having assisted at the funeral honours which all parties conspire to pay him, she retires to end her days at the same monastery which had before yielded her a refuge.

This outline is filled up with many striking scenes, many well-contrasted characters, and a great variety of most affecting incidents. The narrative is flowing and perspicuous, while the sentiments are equally correct and beautiful. Some of the strong points in the episode of Agnes are perhaps made rather more prominent than it was necessary or desirable that they should be: yet, on the whole, we have no hesitation in recommending this production as an unexceptionable work, and a very noble romance.

Den.

ART. IX. *Les Trois Règnes de la Nature,* &c. *i e.* The Three Kingdoms of Nature. By JACQUES DE LILLE; with Notes by M. *Cuvier*, and other learned Men. 2 Vols. 12mo. Paris. 1808. Imported by Dulau and Co. Price 7s. Sewed.

WHILE the present reign of non-intercourse-decrees extends its baleful influence even to the peaceful shades of literature, we hail with no ordinary gratulation the safe arrival of these little volumes on the British shore. Presuming that our readers participate the impatience with which we have just opened them, we hasten briefly to advert to the preliminary discourse; reserving our examination of the poem to a more deliberate perusal than is compatible with the immediate urgency of our press.

M. DE LILLE begins by stating that his performance belongs to the descriptive species of poetry, a circumstance which suggests the needless disputes to which erroneous notions of this kind of composition have given rise. It is the object of the descriptive poet not merely to paint, but to paint with sensibility and effect. The comparative merits of Virgil and Lucretius, as describers of nature, are here estimated with ingenuity, if not with novelty, of appreciation; and, independently of the justice of the ensuing remarks, we fear that they might, without much violence, be applied to the warlike and unprincipled ambition of a more enlightened age:

'Here is the proper place to mention those circumstances which stamped the character and the principles of the poem of Lucretius, and the causes to which we should refer his beauties and his defects. The first, without doubt, is the small progress which natural history had made in the age in which he lived. Seneca and Pliny, who wrote long after him, attest the poverty of physical knowlege in their day. We must confess, also, that, if humanity might justly reproach the Romans, Science was equally intitled to lift her voice against them. If the Consuls, Proconsuls, Prætors, Quæstors, and all those despotic magistrates, whom Rome deputed to the different quarters of the world, had exerted their influence in the collection and investigation of the most curious and interesting natural productions of the provinces subjected to their controul;—if, when they dispatched to Rome such multitudes of tigers, lions, and other animals, which, as we learn from a very curious letter of Cicero, sometimes perished in one day, in the dreadful butchery of their blood-stained Circuses;—if, I say, till the moment at which all these animals were sacrificed to the amusement of the sovereign people, they had studied their habits and manners, those manners and habits, however constrained and obscured by the irksomeness of protracted captivity, would have afforded incalculable information relative to the animal kingdom, and the whole world would have been the domain of Roman naturalists. But so much expence, and the death of so many animals, were lost to human knowlege. The magistrate had paid his court to the people, blood had flowed, the spectacle had habituated the heart and eyes to scenes of carnage; and this was enough for Rome.

'Notwithstanding this state of ignorance, had Lucretius been faithful to his title, he might have left us a very curious and a very interesting poem. The arts and sciences had already made considerable advances in Rome; mineral, vegetable, and animal matters had already been successfully employed in the workshops and manufactories; and already the earth every where exhibited the impression of the constant action of air, water, and fire. Their navigation, though very rude and timid, had not left them ignorant of the grand effects of winds, water spouts, and tempests. If, instead of wasting his time on the formation of his absurd universe, from the fortuitous concourse of atoms, in describing their perpendicular descent, and the hazard of their deviations, in every direction, he had published what was then positively known, we should now have the pleasure, in perusing him, of comparing the poverty of antient information with the richness of modern discoveries, the Roman with the Greek philosophy, and the Romans with the French. So much for this poet as a naturalist. In a moral point of view, he was influenced by causes still more remarkable. The period in which Lucretius wrote his poem decided its character and principles. Rome had then lost her antient virtues; the citizens had long before exchanged the plough-share for the sword, the husbandman's car for the chariot of victory, their wooden for a golden Jupiter, and their rustic dwellings for superb palaces. A dreadful rivalship in wealth and luxury had seized on the first men of the state; and, on the very

very spot on which cattle were formerly exposed to sale, consulships and prætorships had become the subjects of traffic. Civil war, by breaking asunder the bands of society, and even of consanguinity, had engendered a multitude of execrable crimes; clients had murdered their patrons, and children their fathers; conscience, in short, every where groaned under an enormous pressure of vice and delinquency. At such a period, a poet,—who, in imitation of Epicurus, proclaimed to the Romans the indifference of the gods for the affairs of mortals, recommended the enjoyment of the present hour, treated as a fable the retributions of futurity, and finally snapt the last ties which still restrained trembling vice and timorous ignorance, —might justly expect that, under the auspices of passions set completely free, he should rapidly attain to the public favour, and have his writings perused with satisfaction by a generation that was covetous of crime and of impunity.

'It deserves, however, to be remarked that Lucretius has not ventured to attack the foundations of the Roman religion. He would gladly, we may presume, have extinguished the lightning of Jupiter, broken the spear of Pallas, snatched the trident from Neptune, the girdle from Venus, the quiver from Cupid, and the scourges from the Furies: but he has contented himself with combating the existence of the Scyllæ, Centaurs, Chimæras, and all those fantastic beings, the offspring of superstition and of poetry. His very exordium commences with an invocation to Venus, whom he supplicates to obtain from Mars the peace of the world.'

Our sentiments, on the whole, are much in unison with those of M. DE LILLE; in so far, at least, as they are expressed in this prefatory essay. We may, however, be permitted to note that *Buffon* has been too closely assimilated to Lucretius, and that a more material difference exists between their celebrated works than merely that of poetry and prose. The primary object of the French Pliny (for so he is not unfrequently denominated) was not to exhibit or embellish a philosophical theory of the universe, but to illustrate detached portions of nature in detail. His hypothesis of the formation of our planet can only be regarded as a fanciful interlude, and his epochs of nature as pompous but flimsy episodes, which might be cancelled without impairing the integrity or the utility of the design. We readily admit that the style of his mineralogy is more subdued than that which he employs in his history of quadrupeds and birds: but the mineralogist and geologist will often be misled, who trust to the accuracy of his positions or the correctness of his information. Yet, from the eloquent pages of *Buffon*, a judicious poet will more readily derive hints and ornaments than from the comparatively obscure and crude compilation of *Valmont de Bomare*. We are inclined to believe, however, that the Dictionaries of Natural History recently published at Paris, by men of eminent talents

and extensive observation, would have furnished M. DE LILLE with abundant ground-work for the erection of his superstructure, and with the substance of all that is authentic in either of the other sources. It can never detract from the merit of a descriptive poem, that the facts and principles which it involves have been derived from the most popular and respectable records. The peculiar talent of the poet is evinced in a happy selection of those appearances which the naturalist registers and explains, and in treating them with pleasing embellishment and impressive effect. To a discreet and temperate use of episodes, no reasonable critic can object: but there seems to be more antithesis than truth in the assertion, that 'the art of treating a subject is only the art of digressing from it, without wandering to too great a distance.'

From the concluding paragraph, we learn that the plan of the present poem was suggested by the late M. *Darcet*, of the Academy of Sciences, and of the Institute. 'I represented to him,' says the author, 'that the subject, considered in this point of view, might seem to be deficient in unity: he replied that, the four elements being combined in the three kingdoms, these two parts of the work were by no means incongruous, and might be moulded into a regular whole. I yielded to his observations and entreaties: but, should this work obtain some degree of success, I shall ever be deprived of the pleasure of presenting my homage to that virtuous and learned individual, of whom there remains only a name dear to the sciences which he enriched, and to friendship which deplores him.'

It is certainly far from our desire to incur the charge of uncharitable anticipation; and yet we cannot refrain from intimating a suspicion, that the range of subject which the author has chosen to embrace is by much too ample, to be suitably comprized within the compass of eight moderate cantos; and that the attempt should be regarded rather as a series of superficial views than as a regular and finished picture.

[*To be continued.*]

Muir.

ART. X. *Le Souterrain*, &c.; *i. e.* The Cavern, or the Two Sisters. By Madame F. HERBSTER. 12mo. pp. 152. Dulau and Co. London. 1809.

WHEN we are informed that the ground-work of this novel is true, we know not how far the assertion is meant to extend: but a perusal of the tale convinces us that a considerable portion of fiction is blended with the matters of fact. Various travellers have given accounts of the perforated rocks

rocks in the vicinity of Tours, the scene of the principal adventures here recorded; and it is not improbable that, during the horrors of the French Revolution, so fatal to the nobility, some persecuted individuals might have meditated and actually found an asylum in the caverns or grottos of these rocks: but it is not easy to believe that so comfortable a subterranean habitation as is here described could have been found, and have been furnished as the hiding place of a noble family; while it is even much less credible that two orphan females, the eldest being but twelve and the youngest only six years old, could have made their way from Paris to this retreat, and have maintained themselves, without servants, and without being discovered. It is sufficiently probable, however, that a Count and Countess, in the bloody reign of the monster *Robespierre*, might have been violently torn from their children; and that all parties, under the protection of Divine Providence, might have been preserved through a thousand dangers, and happily restored to each other after a lapse of years. We should suppose, indeed, that this is the *fond* of the little novel before us; which is interesting, and calculated to make pious and amiable impressions on the minds of feeling and well-disposed readers. Every line is favourable to virtue; and, as no school is equal to that of misfortune for training the heart to the duties of humanity, the picture here delineated may be regarded as not less natural than instructive. The author remarks that few French novels are fit to be put into the hands of young persons; Madame Herbster might have added, "or of old people;" and it is at least a negative recommendation of *Le Souterrain*, that it is free from those faults with which French compositions of the lighter kind too much abound. The story is interlarded with no insidious and dangerous principles: but the whole breathes sentiments of devotion and trust in Providence, of parental tenderness and filial affection, of gratitude to benefactors, and of kindness to our fellow-creatures. As the story is affecting, an abstract of it will not perhaps be unacceptable.

In the rich and fertile valley of Tours, which may not improperly be called the garden of France, on the banks of the Loire, is a small chain of rocks which looks to the south-east, and is protected from the northern winds by the antient forest of Roseville. Many of these rocks are inhabited by peasants, whose toil is recompensed by the vines which cover them.

As the Count *de Roseville*, who owned a great part of this beautiful country, was one day hunting, he was suddenly over-

overtaken by a violent storm, and forced to seek refuge in a place which had formerly been a lime-kiln. Walking up and down, waiting the abatement of the tempest, his dog conducted him through several turnings to a vast cavity, which seemed to extend under the whole chain of the rocks. This incident occurred on the 30th of June 1792, when the noblesse were pursued and imprisoned, and when the terrible 10th of August and first days of September were preparing; and as the Count lived in the constant apprehension of being arrested, a thought naturally suggested itself that this cavern, so providentially (as it were) pointed out to him, might, during the bloody convulsions of the Revolution, serve for the retreat of himself, his wife, and his children. On his return to the castle, he communicated the scheme which he had formed to his lady, and also to a faithful domestic, of whose service he availed himself in carrying it into execution. On the following day, they visited the spot, accompanied by their two children. By the help of torches, they discovered a dark passage, which the Count had not previously observed, conducting to a subterranean grotto, supported by four pillars of rock; and in the middle rose a fountain, which, falling in a cascade into a bason, subterraneously passed away. A pleasant light entered through the fissures of the rock. Farther on, they discovered several other grottos, which could easily be made habitable; and in one of them was an opening between two huge stones, so placed as to admit light and exclude rain. A long corridor ended in a kind of lofty rotunda, inaccessible to the day; behind which was a winding passage, that led to a part of the rock different from that at which the Count had entered. The faithful domestic, *Richard*, then contrived, by cases filled with clay, serving as doors, so to obscure the entrances as to prevent all suspicion of the cavities within. Six weeks after the discovery, the Count and his servant had managed, by the clay-doors, by matting, by old tapestry on the sides of the grottos, and by the furniture which they had secretly conveyed, to make this *souterrain* habitable. The great cave was prepared for the chamber of the Countess, and one on each side for her two daughters. These were inclosed by doors covered with sheep's skins, to exclude the cold. A kitchen was at no great distance, with closets containing necessaries of all kinds, particularly oil and charcoal. Lamps disposed at proper intervals gave light in the dark parts of the rock; and the rotunda was made a study, illuminated by a lamp suspended from the roof, and furnished with a piano, a harp, a library of excellent books, port-folios of drawings, &c.

Well might the Countess survey all these preparations with approbation: but it is wonderful that two persons should have executed them in so short a time. Scarcely, however, were they finished, and the Count had returned to his castle, when, a few days after the horribly-memorable 10th of August, he was arrested, *in the name of the law*, and dragged to Paris: leaving his wife and children in the greatest agony and consternation. The Countess and her two daughters (*Gabrielle* and *Augustine*,) were conveyed by *Richard*, the faithful valet, to the subterranean retreat, together with the valuable property which they could remove; and when he had secured his charge, he proposed to go to Paris, in the hope of being serviceable to his master, or at least of conveying him some money. Moved by this proposition, the Countess herself resolved to fly to her husband, and either to succour him or to share his fate. They then *all* left the cave; and having disguised themselves in the dress of peasants, they proceeded by the ordinary conveyance to Paris. Here *Richard* disappeared; and the Count was discovered through the grating of a miserable prison. Almost distracted, the Countess left her lodging, and, having first sewed money in the corsets of her children, and instructed them how to pass the barriers, she counselled them, if she should not return to them in two days, to travel back as poor children to the retreat in the rock. Having effected her purpose of forcing her way into the prison in which her husband was confined, the children were left orphans; and no mother returning to protect them, they obeyed her injunctions, and, by the charitable aid of innkeepers, masters of *voitures*, &c. these two infantine sisters made their way from Paris to Tours, took possession of the grotto, and supported themselves in this retreat for the long term of six years. At last they were traced to the rock; and a fine muslin handkerchief, marked *G. R.*, was picked up. Curiosity, in conjunction with the admiration of female beauty, operating on a young man, he discovered the clay-doors, and the mode of opening them; and, entering with his uncle, they surprized the recluses, when *Gabrielle* was singing the following air:

'*Sous ces sombres rochers, impénét able asile,*
J'élève, en gémissant, mes accens vers les cieux;
Sans crainte et sans remords, on y vivoit tranquille;
Mais loin de ses parens, pourroit on vivre heureux?

'*Orpheline, et sans guide, au printemps de ma vie,*
Jamais je n'ai vu luire un rayon de bonheur;
La fleur de mes beaux jours sera bientôt flétrie.
Les soupirs et l'attente ont desséché mon cœur.

'*O mes parens chéris ! ô ma sensible mère !*
Languirai-je toujours loin du monde et de vous ?
Le ciel auroit-il donc borné votre carrière ?
Et la terre déjà nous contient-elle tous ?

'*O toi de qui les soins ont guidé notre enfance,*
Toi qui nous as donné de si tendres parens ;
Toi que touchent toujours les pleurs de l'innocence,
Grand Dieu ! sauve mon père, et rends-lui ses enfans.

'*Et toi, ma sœur, ma fille et mon unique amie,*
En partageant mes maux, tu sais les adoucir ;
T'aimer est le seul bien qui m'attache à la vie ;
Augustine, sans toi, je n'aurois qu'à mourir.'

The sisters fainted at the sight of strangers : but, when they recovered from their affright, a pleasing explanation took place. *Gabrielle* and *Augustine* found an uncle and a cousin in the obtruding visitants; who, being now in possession of Roseville castle, removed them from the *souterrain* to their original residence. They then accompanied their uncle to Paris in search of their parents; and on the road they rewarded those who were their benefactors when, as poor children, they required the aid of the keepers of inns and coach-drivers. On their return to Roseville, love began to exercise his power, and marriages were meditated. The anniversary of their being found was honoured with a most splendid fête; when the Count and Countess, who had been sentenced to exile in Cayenne, had been shipwrecked, and having passed through St. Domingo, Jamaica, and England, returned to their own castle. Thus the misfortunes which the revolution had occasioned were terminated in a joyful interview of all the parties; for even the missing *Richard* is added to the groupe.

The dramatic conclusion of this piece induces us to believe that fiction has lent her aid with no sparing hand to complete the effect. All the characters are amiable, and all have reason to be satisfied with their conduct. Virtue, under the aid of divine Providence, not only combating with misfortune, but at last triumphing over it, and the power of religion in bracing the mind to meet with fortitude the severest trials and aiding us to perform our duty under them, are pictures which are always useful to man, and are of peculiar importance to the rising generation. The seeds of those moral qualities which form the character are sown much more early in life than we generally suppose.

Mo-y.

ART. XI. *Vie Privée, Politique, &c.; i. e.* The Private, Political, and Military Life of Prince *Henry* of Prussia, Brother of *Frederick* II. 8vo. pp 351. Paris. 1809.

PRINCE *Henry* of Prussia must undoubtedly be classed among the greatest men whom the last century has produced; and he may justly be ranked among the number of those whose memory ought always to be dear, because their lives were honourable, to mankind. As a warrior he has universally been considered to deserve at least the second place in the history of his time; and as a man he certainly excelled the rival of his military fame. His life furnishes, therefore, a rich fund of materials for an instructive and a pleasing history:—intructive, because it throws some light on a most eventful part of the last century, with which the future historian will intimately connect the changes which render the close of that century and the commencement of the present so memorable;—and pleasing, because it is always highly gratifying to contemplate elevated stations in society, when occupied by persons of corresponding qualities of mind and heart. The biographer has in such a case no very difficult task to perform; fidelity and simplicity in his account will be sufficient to secure the reader's attention: but if he will deserve to excite gratitude as well as approbation, he must endeavour to lay open to view the leading principles or main springs of action in such great characters, and not conceal the faults and weaknesses which are intimately connected with every distinguished quality.

We do not think that the French in general possess this comprehensive and philosophical conception of character; and it has often appeared to us that even some of their best writers skim lightly over the surface, satisfied with the motive which is most plausible at first sight. On the other hand, their style of writing is peculiarly adapted to this kind of composition, and imparts to their delineations of persons an animation which we have often sought in vain in similar productions of our own country. It must also be added that they have not, as far as we have been able to inform ourselves, yet adopted the method of swelling biographical accounts by a long series of letters, many of which have but little or no connection with the fate or character of the subject of the memoirs.

The account of the Life of Prince *Henry* of Prussia, with which we are now to make our readers acquainted, possesses the merit of a simple though animated style, and of a lucid unaffected arrangement of facts. The anonymous author also deserves credit for his evident desire of telling his story without partiality; and the great moderation, which he preserves on political

political subjects, keeps his pages unstained by expressions of haughty contempt or of strong invective against those who have been obliged to submit to the will of a foreign conqueror. To a place among biographies of the higher class, however, this production has no claim; it manifests no great skill in the art of estimating the real value of the conduct of man; and it betrays too great a facility in passing over those parts of it, which, though not the most striking in the eyes of the world at large, are yet truly characteristic, and very important to the attentive observer of human nature. We would not be too strict in our demands on the morals of princes, and would make every allowance which the disadvantages of their situation in this respect can claim: but, before we decide on bestowing praise or blame, we cannot help inquiring for certain qualities, even in royal personages, which often remain unnoticed by their friends, as if the possession of them could not add to their merit, nor the want of them derogate from their virtues.—Praise in general terms, however, is so cheaply acquired by princes, when the question refers to private virtue, that it has lost its effect; and, rendered distrustful by experience, we entertain, perhaps unjustly, some suspicion, whenever a biographer contents himself with such comprehensive epithets of approbation. We regret so much the more that this is the case in the present memoirs, because several circumstances in the history of the Prince of Prussia have a tendency to sanction such doubts. The retired petty court of *Rheinsberg* may certainly have been as much the scene of dissipation and corruption, of some kind, as the more splendid court of *Potsdam*; and many persons, at least in this country, will be ready to suppose that the adoption of French customs and manners, the introduction of a French theatre, and the metamorphosis of domestics into actors or musicians, neither bespoke nor contributed to purity of morals. We would, nevertheless, rather warn against than encourage such hasty inferences, which are but too common, and rest frequently on a want of sufficient knowlege of the circumstances.

The works of *Frederick* II. and the various histories of his campaigns that have been published in French, have furnished the materials for the first part of these memoirs: but the author does not inform us whence he derived the rest, except that he hints once or twice at a personal knowlege of the Prince, and mentions an unpublished correspondence of that personage with several men of distinction in France, during the first period of the Revolution, which fell into his hands.

We will now proceed to introduce our readers to a nearer acquaintance with the subject of this work

Frederick

Frederick Henry Louis, commonly known by the name of Prince *Henry* of Prussia, was born Jan. 18, 1726. Little is here said concerning the earlier years of his life and his education, probably because but little is known and still less is worth recording. Under the eyes of a father who was himself devoid of science and refinement, and despised what he did not possess or even know, Prince *Henry* (his favourite) was early trained to military habits: which, while they impeded his mental improvement, preserved him from the corrupting insinuations of flatterers, and the dangerous intercourse with idle caterers of effeminate amusements; since, under the first three Kings of Prussia, the military life was not a life of idleness. At the age of fifteen, he lost his father, and in his sixteenth year he made his first campaign, as a Colonel, under Field Marshal *Schwerin*. After having given proofs of talents and of valour in the two Silesian wars, he carefully employed the period of peace between 1745 and 1752 in supplying the defects of his earlier education; not only by studying the theory of war, but enlarging the sphere of his mind by general information: without which, he must have easily perceived, he could not creditably occupy a place at a court which was then the theatre of genius and polite literature. Respecting the success of his exertions, his biographer remarks:

'It may be said that Prince *Henry* was born with all those qualities, which others seldom acquire even after laborious and painful efforts. Gifted with an ardent imagination, with a mind the most correct and particularly addicted to reflection and calculation, with a firmness of temper always disposed also towards good, with a prodigious memory, and with dispositions equally happy, his progress could not fail of being rapid; and in fact, within a few years, he acquired such universal knowlege, that he would have been able to support a thesis on any subject. His curiosity, or rather that avidity for instruction which is the food of great minds, extended itself equally to the ornamental and the useful arts; and in the midst of the attention which he bestowed on all that could nourish and strengthen his intellect, he found time for acquiring the arts of music and painting.'

In 1752, our young hero married a Princess of Hesse Cassel, and received from the king the small principality and castle of *Rheinsberg*.

Among the military exercises by which Prince *Henry* prepared himself, during the calm of peace, for his future career, was what his biographer calls *a war of pens* between him and his elder brother *Ferdinand*. Supposing a war to exist between Prussia and her neighbours, they undertook the command of the respective armies *on paper*; and, by regularly exchanging two letters in a week, they informed each other of the movements

ments which they had chosen to make: adding to these letters the necessary plans of their marches, camps, sieges, and other operations. This military pastime, whatever may have been its immediate advantages, proves at least that the celebrity, to which these princes attained as warriors, was in a great degree the fruit of their early and assiduous attention to the military science. They were, however, soon called from imaginary to real fields of combat; and the seven years' war gave full scope to the natural talents and acquired abilities of Prince *Henry*. Those events of that contest in which he had a share are related in the work before us, with great clearness; and, as many readers will probably think, with too much minuteness: but the praise bestowed on the Prince is perfectly sanctioned by the united voice of military men, who have expressed their opinion on his conduct. In the art of defensive warfare, the author considers him as equal to *Turenne* and *William* III.; and his defence of Saxony in 1758 is termed 'a career in which every step affords a lesson and every example supplies a model.'

Prudence and vigour are qualities seldom united in a due proportion in *one* person; and the co-operation of different individuals, respectively gifted with them in a superior degree, has more frequently secured success in every kind of warfare. The impetuosity of *Frederick* II. was often wisely corrected by the cooler calculations and more careful movements of his brother: but we may also justly conclude, though the present author would probably not agree with us, that Prince *Henry* was more useful as second in command, than he would have been as the first; and it appears to us, beyond a doubt, that, under the circumstances in which at that time Prussia was placed, *Frederick* was the fitter and the greater General. The Prince, however, rose undoubtedly far above the King in the gentle and amiable traits of character, which so highly adorn the hero. The humane conduct of a hostile army, but particularly that of the commander, very soon gains the hearts of a people, and receives their willing tribute of gratitude and ready submission to unavoidable burdens. We have ourselves heard, but a few years ago, the praise of Prince *Henry* repeated in the country in which he had long resided as an enemy; and these praises, which have descended from father to son, have contributed to cherish among them a respect for the Prussian name.

After a review of the events of the seven years' war, we find the following parallel drawn between the two brothers; in which perhaps some allowance must be made for a little partiality, from the consideration that it is particularly Prince *Henry* in whom the author wishes his readers to feel an interest;

'*Frederick*, active, bold, and impetuous, throwing over every object the fire of an ardent and restless imagination, was disposed to put all things to hazard, rested the fate of his dominions on that of battle, and seemed desirous of always provoking the destinies of fortune. *Henry*, less lively without ever being dull, characteristically wise and moderate, and at the same time resolute and determined upon principle, submitted every thing to calculation, and expected nothing from Fortune, yet always enchained her in his plans. The one seemed to act by sudden illuminations, and to be guided by the influence of genius: the other never stirred but after deep reflection, and all his steps left traces of the most correct judgment and views. The former astonished and disconcerted his enemy, but often also roused and re-animated him; the latter always lulled, wearied, and deceived him. Both, by the wonderful resources of their courage and their talents, surmounted the greatest dangers, and could equally profit even by the fickleness of Fortune: with this difference, that *Frederick* defied danger and precipitated himself into it, often without being aware how he should get out of it; and that *Henry* calculated it without fearing it, avoided it without running from it, and managed so well that he always escaped from it. Thus it has been seen that the one, risquing more, has achieved more, but has committed errors: while the other, who has also done much, has created no source of self-reproach, and has known no reverses but those of his brother, which he did not happen to share with him and to repair. If we look for their models among the celebrated Generals who preceded them, we may compare *Frederick* to the great *Condé*, and *Henry* to *Turenne*. Like those two great men, they presented to the world a contrast as remarkable as it was brilliant; and it was even this difference of their qualities which produced consequences equally glorious to themselves and fortunate for their country. The methodical *march* of *Henry* would not perhaps alone have saved the Prussian monarchy, in the crisis in which she was placed by the war of seven years: while the bold and often rash steps of *Frederick* would probably have ruined it, if he had been unsupported by the wisdom and the prudence of his brother.'

Princes have often been reproached with want of gratitude: but perhaps that virtue is as common among them as among persons of far inferior rank and station. The disappointed assign the natural consequences of their own indiscreet demands, or unreasonable expectations, to the charge of their superiors; and princes are more frequently called ungrateful than others, because the imaginary or real claims on their gratitude bear a greater disproportion to their means of satisfying them. Prince *Henry*'s complaints of the king, however, were certainly not unfounded. The haughty and hasty character of *Frederick* often rendered him unjust, and not seldom even cruel, to his most useful servants; and the Prince frequently found his merits not acknowleged, or depreciated, and laurels snatched from his brow by him who ought to have been the readiest to bestow

them: but he might probably also raise his expectations too high. The duration of the impression which this treatment made on him, and the manner in which he gave vent to his feelings, prove at least, like many other traits in his life, that ambition was the ruling passion of his mind. He never forgave the neglect which he felt that he had suffered, and remained insensible to the marks of respect by which, on many occasions, the king confessed and endeavoured to atone for his former injustice. Yet the brothers never suffered any discontent to interrupt their regular correspondence, which turned principally on political and philosophical subjects; and at the death of *Frederick* II., five hundred and eighty-seven letters, forming his share of that correspondence, were delivered into the hands of Prince *Henry*. Where they have since been deposited, we are not informed.

After the conclusion of peace in 1763, the subject of these memoirs retired to *Rheinsberg*, tired of the war, and as firmly convinced as the king is well known to have been, that Prussia must seek her safety in the gradual but sure acquisition of strength through peace; and he only left his retirement to take an openly active part in public concerns, when a direct request of the king or the extraordinary situation of his country imposed on him that conduct as a duty. His biographer gives this description of the Prince's residence:

'The Castle of *Rheinsberg*, situated twelve German miles from Berlin, on the confines of Mecklenburg, is built in a square form on the borders of a lake several leagues in circumference. After having traversed immense forests of firs, or plains of the most arid sand, the traveller is astonished at meeting with so pleasing a spot, and enjoys it with double relish. He is not less agreeably surprized on rambling in the gardens which border this fine lake, and the forest which terminates the perspective; in which, notwithstanding the German taste of some of the decorations with which they are overloaded, art has made very happy efforts to overcome the savage character which nature here assumes. Every where are recognized traces of the two great men who successively made this residence illustrious; and now that they have both disappeared, and as it were Prussia itself along with them, one cannot walk through these grounds without feeling a sensation of pious recollection. *Frederick* inhabited them after the lamentable catastrophe of his youth; and here he waited, while cultivating science and literature, which had already rendered him celebrated, for the moment in which he might acquire still higher renown. Over the first gate of the castle, is still to be seen this inscription, which he caused to be engraven on it: "*Frederico tranquillitatem colenti.*"—Prince *Henry*, in succeeding him, conferred on this place additional embellishments as well as new interest; and he was desirous of making it not only the retreat of the sage, but even the residence of a distinguished Noble. Less austere and also less engaged than *Frederick*,

Frederick, he required the enjoyment of the greatest comforts of human life, the charms of society; rarely tasted by the great because they are reserved only for those who, like him, have delight in sharing them. He wished therefore to incircle himself with a small number of friends, in the midst of whom he could safely consult his inclinations and follow his taste; and who would divide his heart and his mind with the pursuits of study and acts of beneficence.'

These enjoyments were disturbed by an event over which the author draws a veil. A separation took place between the Prince and his consort;—the work, as we are told, of a treacherous favorite, who imposed on the credulity of his patron.

The little court of *Rheinsberg* was distinguished by a French theatre; the representations of which the Prince himself directed, and sometimes supplied by his own compositions; and the expence of which he endeavoured to lessen by an expedient before mentioned:

'He turned to profit the innate disposition of the Germans for music; and from among the servants of his household he composed an orchestra, of which the numbers and the talents enabled him to represent the grandest operas, with an appearance and an effect to which *costume* and decoration equally lent their aids.'

When we read soon afterward that the finances of the Prince were so low as to expose him to a disgraceful dependence, and to excite the compassion of the king of France, we cannot be induced by the measure of economy just mentioned to think that the establishment of a French theatre at *Rheinsberg* was an innocent whim, or an excusable weakness. It appears, indeed, that even the tutors of the princes of Prussia have found the lessons of prudent economy the most difficult to impress: but those which inculcated the importance of a proper attention to religion and religious rites have often been not much more successful. Prince *Henry*, like his royal brother, never conformed to any ceremonials of religion, and professed contempt for the doctrines of Christianity, which he had probably never taken the trouble of justly comprehending. A passage of his epitaph, written by himself, shews, however, that he had not so mean an idea of the nature and prospects of man as the king entertained. It is said also that he often expressed his disapprobation of the open contempt with which the latter treated religion, and acknowleged the dangerous effects of such a conduct in a sovereign:—but could it escape him that he thus condemned his own levity; and that a conduct, which forms a dangerous example in a king, becomes mischievous in a prince, in proportion to the eminence of *his* station?

The death of *Frederick* II. (Aug. 17, 1786.) opened new and bright prospects to Prince *Henry*'s ambition. On the

authority which was due to his age, experience, and relationship, he founded an expectation of attracting veneration from the new king his nephew; and the well known inferiority of *Frederick William*'s abilities excited the hope of a decided influence over him, and over the measures of his government. The veteran warrior, however, had still to learn that weak minds are most jealous of their rights, and most tenacious of the appearance of independence. In proportion, therefore, to the contempt which he felt for his nephew, was the pain of his disappointment when he saw himself neglected by such a man. Count *Hertzberg* (in whom the author of these memoirs can no more forgive his hostility to the subject of them, than his want of partiality to the French nation,) bears in this volume the whole blame of the rejection of the Prince's offered services.—The latter now began to think seriously of leaving his country, and spending the remainder of his days in France. With the intention of making the necessary arrangements, he visited that kingdom in 1788: but the state of public affairs created a new disappointment, and compelled him to return to *Rheinsberg* with the resolution of there closing his mortal career. His views of the events, of which he was a distant though not an indifferent spectator, appear from a passage of the above mentioned unprinted correspondence; and they shew that, while he erred with innumerable others in regard to the probable issue of an attempt to force a nation into submission to a government which it disliked, he highly disapproved the attempt itself. This disapprobation drew on him the opprobrious appellation of *Democrat:* but he had the melancholy satisfaction of seeing his predictions with regard to his own country verified, and of being requested by the king to give his assistance in snatching the state from the abyss to the brink of which it was then approaching. He listened to the voice of patriotism, and became the principal mediator of a peace.

On the accession of *Frederick William* III., the present king, Prince *Henry* did not quit his retirement; which he continued to embellish according to his own taste, and which was endeared to him by the recollections which he, as it were, embodied every where around him by testimonies, busts, and inscriptions. Indeed, he never appears more truly great and amiable than in the repose of his old age; when, after the fire of ambition had subsided, the gentler qualities of his character obtained an ascendancy, and placed testimonies of gratitude, friendship, and philanthropy, by the side of the trophies which he had acquired in the vigour of his life:

'It was thus that Prince *Henry* passed the first five years of the new reign, dividing his time between study and the society of a few friends,

friends, surrounded by the beauties of nature which consoled the illusions of age and of the passions, and encompassed by the still more soothing spectacle of the good which he conferred on all around him. In the midst of these peaceful pleasures, and of that tranquillity by which he prepared himself for the repose of eternity, the hand of death arrested him. He met the stroke with that philosophy which he had professed throughout life; and which, it was now evident, had not been with him, as with so many pretended free-thinkers, an empty and ostentatious boast. He had enjoyed life with moderation; he had seen himself grow old without regret; and he felt himself dying without pusillanimity.'

This last event took place on the 1st of August, 1802. His remains were deposited, at his desire, in a vault under a pyramid consecrated by him to the memory of his former companions in arms, in the gardens of *Rheinsberg*; on which an epitaph of his own composition reminds the stranger of the vanity of earthly greatness, and expresses with candour and modesty the estimation which experience and reflection had taught him to form of himself.

In the length to which we have extended this article, we would be considered as offering a tribute of respect which, in common with the writer of the memoirs, we have been early taught to entertain for a Prince, who, with many failings and strong proofs of human weakness, yet united in an uncommon degree the qualities which adorn a throne, with those which embellish and promote the happiness of private life; and who contributed much to raise and support the structure which, it has since appeared, was deprived of all strength when the wisdom and valour of its founders were withdrawn. If the advice and the warnings of history were less commonly despised than they are, posterity would derive many advantages from the records of the life and fate of such men; and if princes would look with attention into the mirror which is thus placed before their eyes, the contemplation of such examples would teach them that, if they wish that allowance should be made for faults on account of their station in society, they ought also to fulfil the just expectations which their rank excites in the world. **Sch.**

ART. XII. *Artaxerce*, &c.; *i. e.* Artaxerxes, a Tragedy in five Acts, by M. DELRIEU Represented for the first Time at Paris, at the *Théatre Français*, by the Comedians in ordinary of his Majesty the Emperor and King, on the 30th of April 1808, and at St Cloud, before their Imperial and Royal Majesties, on the 18th of August. 8vo. pp. 140. Paris 1808.

A DEGREE of curiosity is excited by any work which tends to exhibit, at the present moment, the ordinary and do-

mestic state of opinions and feelings in France. Our knowlege of what is passing in that country may be called purely *historic*; and we are conversant only with those larger features of her conduct, which will be as well understood at the distance of centuries, as by those who have the misfortune to witness them as contemporaries. Her wars and treaties, her military campaigns and political manœuvres, are perpetually forced on our notice; while of the existing features of private manners among the people, and the common course of incidents in society, we have not much more correct information than of the same circumstances in the republics of Athens and Rome. Perhaps it would not be far from the truth to assert, that our real acquaintance with the interior of the country is scarcely more than equal to that which we possess of the Persian empire under Artaxerxes Longimanus, the hero of M. DELRIEU's tragedy. Of their domestic politics, and the important details relating to the influence of great men at court or in the public assemblies, their dispositions, views, connections, and animosities, we know only as much as is related by the purveyors of suspicious anecdote, who are generally both ignorant of the truth and interested to deceive; and the actual power of the Kings, Princes, and Dukes, who form the suite of Napoleon, is as much a mystery as the conduct of Artabanus in dispatching his sovereign, and the question whether he succeeded to the crown. The tragedians of the thirtieth century will perhaps draw great advantages from this obscurity; which may give their invention an opportunity of ascribing more generous motives, and of imagining situations more truly tragical, than a complete explanation of all the transactions could have justified.

Of all the complicated events which have formed the dramatic story of Artaxerxes, the only one which appears to be fully sanctioned by antient history is the murder of Xerxes by Artabanus. The secrecy of this deed, in consequence of the confidential situation of the murderer, and his possession of the royal guards, causes suspicion to attach on others, and creates the whole interest of the fable. Where, then, should this suspicion fall, in order to produce the most striking effect? Who had the strongest motives for committing the crime, and whose guilt will be followed by circumstances the most distressing? In the play of Xerxes, acted in 1714, (and acted, it seems, but once,) *Crébillon* supposes that Darius, the elder son of the King, and the successful leader of his armies, is irritated by his father's preference of his brother Artaxerxes, whom he appoints to succeed him, and to whom he unites the beautiful Amestris, previously destined for Da-

rius; and that Artabanus, having introduced him into the secluded royal apartments, under pretence of indulging him with a private interview with his mistress, kills the King with Darius's dagger, and produces it as a witness against him: but Artaxerxes, when on the point of ordering the execution of his brother, is undeceived by an accomplice of Artabanus. The conclusion is miserably lame and impotent. Artaxerxes resigns his claim to the hand of Amestris, and makes Darius a present of half the empire bestowed on him by his father, when the disappointed audience is dismissed with these deplorable couplets:

> " *Tout doit dans notre cœur céder à l'equité:*
> *Reçois en donc ce prix* (AMESTRIS) *de ta fidélité;*
> *Afin qu'à mes bienfaits tout le reste reponde,*
> *Je te rends la moitié de l'empire du monde.*"

Metastasio's fable, which is much more generally known, is also far better conceived. While the sword is yet reeking with the blood of his sovereign, Artabanus meets his son Arbaces, and unthinkingly, almost accidentally, leaves in his hands the conclusive evidence of guilt. The horror of the conviction, thus produced in the minds of the son and daughter of the murdered King, is dreadfully aggravated by the friendship of the supposed criminal for the former, and his affection for the latter: but, however strong his motives for removing the suspicions against him, the high-minded son disdains to clear himself by the only effectual method, the impeachment of his father; and even when that guilty father, having first appeared as his accuser, afterward condemns him as his judge, he suppresses the proof in his power, and silently endures the imputation. His general protestation of innocence, so often and so hopelessly repeated,—*sono innocente*, —has perhaps achieved as great a triumph over the feelings of the auditors, as any passage in the Italian opera. After the generous loyalty of Arbaces has refused the temptation, held out by his father, of liberating himself by rebellion, he is at last acquitted, and the assassin is detected, by a series of events which is both probable and well imagined, but on which it is unnecessary to enlarge.

M. DELRIEU has certainly acted wisely in preferring the latter fable as the ground-work of his play: but we could have wished that his skill and judgment, in this and many other particulars, had not been so studiously displayed in the notes of his *editors*, at the expence of those who have preceded him in treating the same subject. We discern something suspicious in the violent praise bestowed by *editors* on

living authors; and we know that, in many instances, particularly in that of *Voltaire*, they have been the same persons. Indeed, we are inclined to think that it is more manly for an author to lavish warm eulogies on his own performances, like Dryden, without management and disguise, than to borrow the name of another for the same purpose, or even to permit the flatteries of his bookseller. Besides, Dryden's courteous critiques on his own plays were intended to counteract the injustice of severe libels against them: but the present French author, in a short advertisement of two sentences, declares all preface to be rendered unnecessary by the triumphant success of his tragedy: 'The reception given to my work by the public, the eulogies pronounced on me by the Journalists, and above all the flattering testimony * with which his Majesty the Emperor and King has deigned to honour me, interdict all sorts of preface.' After this remark, we were not prepared for the most fulsome panegyrics on the author in the third person, accompanied by contemptuous attacks on the poverty of invention displayed by his competitors. 'M. DELRIEU *a senti le danger de cette exposition,*' &c. '*Il a imaginé les deux premiers actes qui, en ménageant la surprise, graduent l'intérêt jusqu'à la scène de l'épée sanglante, qui fait alors un grand effet,*' &c. — '*Ce personnage est heureusement substitué,*' &c. — '*Cette composition hardie & savante,*' &c. — '*Dans la tragédie nouvelle toutes ces scènes langoureuses & ridicules ont été supprimées,*' &c. — '*L'auteur a justement presenté,*' &c. — '*Rien de tout cela dans Crébillon, ni Lemière, ni Metastase.*' — Yes, we infinitely prefer the bold pretensions of Bayes to the circuitous and intriguing clap-traps of Mr. Puff.

Having alluded to Mr. Sheridan's admirable farce, we must take notice of another point in which this French tragedy resembles his "Tragedy Rehearsed." We were astonished to find a whole page devoted to the costume of the several *dramatis personæ*. Yet the play itself indicated what was required. Thus, when Artaxerxes first appears in the second, third, and fourth acts, as just returned from the wars, he is to be dressed like a warrior: in the last act, he is to wear 'very rich apparel, such as suits a Prince at the moment of his coronation;' a

* 'On that day,' (says the editor in a note,) 'the comedy of *the Legacy* was acted with Artaxerxes, and Mademoiselle *Emilie Levert* appeared for the first time before their Majesties in the character of the Countess: the day was doubly fortunate; the Emperor, pleased with the representation of these two pieces, granted to the author of Artaxerxes a pension of 2000 francs, and to Mademoiselle *Emélie Levert* a present of 3000 francs.'

superfluous

superfluous direction, we should think, to a performer who knows that he is to receive the crown. Artabanus, also, is to exhibit 'the garb of a warrior, rich, but *sombre and severe*;' and Megabizus, his partner in guilt, is described in a costume 'not so rich, but as *severe*, as that of Artabanus.' This direction accords with the antient and laudable custom of our English stage, which enjoined the numerous class called *villains* to array themselves in black velvet, and thus set all the spectators on their guard against their infernal machinations. We here find also a stage direction given in general terms, which we do not remember to have before seen: '*Nota.* The names of the actors are written at the head of each scene, in *the order in which they ought to be placed on the stage; he whose name stands first is to occupy the right.*' Surely these minutiæ might be left to the actors themselves, who must possess some good sense, because otherwise they could represent no characters, and who in general have at least as much theatrical experience as the author.

Let us, however, pursue our comparison of the present tragedy with the opera of *Metastasio*; which may, indeed, be soon dispatched, since the only difference is that M. DELRIEU has prefixed two acts to the Italian drama, and has altered slightly, but certainly for the better, the order of events in the last act. In making the addition first named, he has judiciously endeavoured to account for and in some measure to justify the conspiracy of Artabanus, by his paternal affection for Arbaces; who is here represented as uniting the Darius of *Crébillon* with the Arbace of *Metastasio*, and adds to the peaceful and amiable character portrayed by the Abbé, the merit of a distinguished warrior. His triumphs over the Parthians have effaced the dishonour incurred by the Persian arms at Salamis, and he has been outraged by his sovereign's injurious refusal of the honours which he had deserved by his valour, and of the promised hand of the Princess Mandane. When this capricious refusal is announced, but not before, Artabanus resolves on vengeance, and forms the scheme of placing his insulted son on the throne, by the help of his victorious soldiers. His crime is therefore not the effect of wanton wickedness, nor of mere personal ambition, but is prompted by that warm attachment to his son which displays itself in every part of his conduct. This mixture and opposition of motives and feelings, so consistent with the precept of Aristotle, and with our experience of human characters, has been almost uniformly sacrificed by the older dramatists of modern Europe; who thought that a serious play was imperfect, if it appeared without some ruthless tyrant, bent on blood-

bloodshed and violence for the pure love of mischief,—some monster of iniquity *nullâ virtute redemptum à vitiis*,—a being incapable of good, and in effect the embodied principle of evil.

The character of Artabanus is sustained with great spirit in the play before us: but we could have admitted into his composition even a larger mixture of virtuous feeling. In recalling Arbaces from the army, the feeble monarch might have been betrayed, by a concurrence of false appearances, into an unjust suspicion of that commander's loyalty, till his mind was so blinded by jealousy that the death of one of them became necessary for the safety of the other. If at such a crisis the old courtier had resolved to sacrifice the King to his son, and the projects of ambition had then first dawned on his mind, the interest would have been still more suspended, and the catastrophe would have grown more gradually out of the circumstances. We should have regarded this as an improvement on the preconcerted design of Artabanus, and his band of conspirators all in waiting behind the scenes, ready to execute mischief and murder at a moment's notice, with the regularity of a band of musicians, or a squadron of police-officers. In this case too, much of the prologuizing narration might have been rescinded from the first act; and an opportunity would have been given for introducing some tender scenes, of which the *editors* rather preposterously eulogize the omission, when they boast that 'during the whole play, Arbaces never addresses a single word to Mandane.' It may be added that this view of Artabanus is more consistent with the anecdotes of him preserved by Herodotus; who uniformly makes favourable reports of him, before the murder of Xerxes, as a mild, humane, and patriotic statesman.

Enough, however, is imparted to the leading characters of the play, to produce the effect of an admirable and well supported contrast (as the notes express it) 'between the injustice of Xerxes and the equity of Artaxerxes, and between the ambition of Artabanus and the fidelity of Arbaces,' from which the force and rapidity of the situations result.

The two critical and important scenes, in which the whole art of the poet should be developed, are that of the trial of the innocent Arbaces before his guilty father, and the *denouement* at the conclusion of the piece. We shall make a considerable quotation from these parts, and compare them occasionally with the corresponding parts in *Metastasio*, on whom the French poet has improved, but to whom he has not acknowleged the full extent of his obligation.

The

The council is assembled for the dreadful inquiry; Artabanus presides as judge; Arbaces is led in as a prisoner; and the King and the grandees await his doom in silent anxiety:

' ARTAXERCE, en lui-même, voyant entrer Arbace.

Qui ne serait frappé de sa noble assurance!
De le justifier je conçois l'espérance.
(Regardant Arbace)
Puis-je dans un héros, dans mon libérateur,
D'un lâche assassinat reconnaître l'auteur?...
(A Arbace.)
Approche.....
(Arbace s'avance.)
explique enfin cet horrible mystère.
Serais-tu criminel?... Parle!... un juge sévère
Pour te rendre l'honneur n'attend qu'un mot de toi....
Arbace!... reponds....

' ARBACE, voyant Artaban.—*Ciel!... mon père devant moi!...*

' ARTAXERCE.—*Achève, malheureux! cesse de te contraindre;*
L'innocence accusée ici n'a rien à craindre...
Connais-tu l'assassin?... nomme-le.

' ARBACE, en lui-même.—*Je ne puis!...*
(A Artaban.)
Vous, mon juge?.... avez vous oublié qui je suis?...

' ARTABAN.—*Téméraire!*

' ARBACE, après un grand temps, se contraignant.
Soumis, calm en votre présence,
Votre fils entendra son arrêt en silence.

' ARTABAN.—*D'un père qui t'aimait si les sages avis*
Par toi dans ce jour même eussent été suivis,
On ne nous verrait point, moi juge, toi coupable.

' ARBACE, à part.—*Moi, coupable!*

' ARTAXERCE, à Cléonide.—*Il se tait?*

' CLE'ONIDE, à Artaxerce.—*La vérité l'accable.*

' ARTAXERCE.—*Du plus noir des forfaits, Arbace! es-tu l'auteur?...*
N'as-tu rien à répondre à ton accusateur?

' ARBACE.—*Rien.*

' ARTAXERCE.—*Je vais donc venger les mânes de mon père!*

' ARBACE.—*Tu le dois.*

' ARTAXERCE.—*C'en est fait.*

' CLE'ONIDE.—*Il s'accuse.*

' ARTAXERCE.—*Il m'éclaire!*
(A Arbace.)
Vainement au conseil tu le caches encor;
L'assasin m'est connu...

(Arbace

(Arbace et Artaban frémissent,)
Ce monstre est Nicanor...
Parle !... que tardes-tu de nommer ma victime ?

' ARBACE, se désignant lui même.
(Rassuré)
Elle est devant tes yeux.

' ARTAXERCE.—*Toi, l'auteur d'un tel crime ?*

' ARBACE.—*Artaxerce !... à mon sort ose m'abandonner ;*
Alors que tout m'accuse on doit me condamner.

' ARTABAN.—*Ah ! mon fils !...*

' ARTAXERCE.—*La pitié fait place à la colère.*
Tu voulais de Mandane assassiner le frere ?

' ARBACE, égaré.—*De Mandane ?... à ce nom.... adoré....*

' ARTABAN, l'interrompant.—*Penses-tu*
Qu'un parricide amant soit cher à sa vertu ?...
Quel espoir te séduit ? tu ne vois plus sans doute
Le juge qui te parle et le roi qui t'écoute ?...
(Silence et frémissement d'Arbace.)

' ARTAXERCE.—*Un père t'en conjure, Arbace ! defends-toi.*
L'honneur te le command.

' ARBACE.—*O mon père !... ô mon roi !...*
(En lui-même)
L'abîme est sous mes pas : sans plainte, sans défense,
J'y tombe.... je me tais !....

' ARTAXERCE.—*De ce cruel silence*
Qu'attends-tu donc ?

' ARBACE.—*La mort.*
(Artaxerce consterné se tait.)

' ARTABAN, à part à Mégabise, prêt à se trahir.—*O sublime vertu !*
C'est à moi de mourir, et je vais....

' MEGABISE, de même, le retenant.—*Que fais-tu ?*

' ARTABAN, égaré, haut.
Mon devoir !... je suis père....et ce spectacle horrible....

' MEGABISE, à part.—*Il s'égare !*
(Haut à Artaban)
Seigneur ! montrez-vous inflexible.
Au conseil qui vous plaint épargnez vos douleurs :
Sommes-nous assemblés pour voir couler vos pleurs !
Ce n'est point la pitié que Xercès vous commande.
Son sang est r pandu : c'est du sang qu'il demande.
Remplissez sans faiblesse un rigoureux emploi ;
(Avec intention)
Oubliez votre fils ; songez à votre roi !
(Artaban se contraint.)

CLE'ONIDE.—*Témoin muet, mais sûr, d'un forfait exécrable,*
Le glaive délateur reste aux mains du coupable.
Si du sang de mon roi son bras n'est point trempé,
Arbace au moins connaît le bras qui l'a frappé.
Il est, n'en doutons plus, meurtrier ou complice ;
C'est de lui que dépend sa grâce ou son supplice.
S'il nomme l'assassin, on peut lui pardonner ;
S'il garde le silence, on doit le condamner.
(Long silence d'Arbace.)

ARTAXERCE, se levant.—*Artaban!*

ARTABAN, à part et assis.—*Dieux!*
(Artaxerce se remet sur son siège.)
(A Artaxerce.)
Je cède à cet ordre sévère.
Vous demandez sa mort ; je dois vous satisfaire.
(Il se lève.)
Je dois à mon pays, au conseil, à mon roi,
Cet affreux sacrifice, inouï jusqu'a moi....
Xercès ! j'entends ta voix terrible, inexorable ;
Tu dictes mon arrêt ; tu nommes le coupable....
Qu'il périsse !
(Il met la main sur son cœur, et retombe sur son siège ; Arbace reste muet et impassible.)

ARTAXERCE, en lui-méme, regardant Arbace et se levant avec indignation —*Son père ordonne son trépas !*
Cléonide ! sortons.
(Haut en sortant.)
Veillez sur lui, soldats !
(Il sort avec Cléonide.)'

SC'ENE IX.—*ARTABAN, ARBACE, ME'GABISE, GARDES* DANS L'ENFONCEMENT.

ARTABAN, après avoir regardé autour de lui, et voyant les gardes.
(A Arbace à demi-voix et assis.)
On n'accomplira point ce cruel sacrifice !
Tu marches au triomphe, et non pas au supplice !
Va !... je saurai défendre un fils digne de moi !
(Se levant.)
Arbace ! il est un dieu qui veille encor sur toi !...
(Il sort avec Mégabise.)

SC'ENE X.—ARBACE, seul.
(Gardes au fond.)
(Avec une impétuosité graduée.)
Qu'a-t-il ? quel projet médite sa furie ?
Par un crime nouveau veut il sauver ma vie ?
Veut il impunément, dans le crime affermi,
Joindre au sang de mon roi le sang de mon ami ?
Qui ? moi ! pour obéir aux fureurs de mon père,
Quand j'adore la sœur, j'immolerais le frère !

Non !

Non ! non ! je dois mourir et presser mon trépas,
Pour arrêter le cours de ces assassinats !
Vivant, de tant d'horreurs je deviendrai complice :
Je conserve ma gloire en marchant au supplice.
C'en est fait : il est temps de subir mon arrêt ;
Dans l'éternelle nuit j'emporte mon secret !
(Il sort avec les gardes.)'

The first parallel passage that arrests our attention is the remonstrance of the astonished prisoner with his unexpected judge. The King wishes to encourage him, by informing him—

" *ad Artabano*
Il giudizio è commesso. Arb. *Al padre !* Artas. *A lui.*
Arb. (*Gelo d'orror !*) Artab. *Che pensi ? Ammiri forse*
La mia costanza ? Arb. *Inorridisco, o padre,*
Nel mirarti in quel luogo ; e ripensando
Qual' io son, qual tu sei. Come potesti
Farti giudice mio ? Come conservi
Così intrepido il volto, e non ti senti
L'anima lacerar ? Artab. *Quai moti interni*
Io provi in me, tu ricercar non devi ;
Ne quale intelligenza
Abbia col volto il cor. Qualunque io sia,
Lo son per colpa tua. Se a' miei consigli
Tu davi orecchio, e seguitar sapevi
L'orme d'un padre amante; in faccia a questi
Giudice non sarei, reo non saresti."

This concluding equivoque very naturally follows the father's grave reflections in the opera on his own situation, but savours too much of a common stage-trick in the tragedy, where it stands insulated. In the remainder of the scene, however, the latter is much superior in effect :—the momentary dread of a discovery, when Artaxerxes declares his knowlege of the criminal, which is excited in the two conscious minds, and their relief on finding that he suspects Nicanor, are skilfully imagined and expressed. —Afterward, it is far better that Artabanus, when nearly betrayed by his emotion, should receive a prudent rebuke from his friend Megabizus, than that the King should be vehemently reproached for his compassion, as in *Metastasio*, by the fair Mandane :

" Artas. *Misero genitor !* Mand *Qui non si venne*
I vostri ad ascoltar privati affanni !
O Arbace si difenda, o si condanni "

In fine, the play gains exceedingly from the omission of all the various lamentations poured forth by " father, lover, sister, friend," according to their respective interests in the fate of Arbaces ; which are so studiously entangled and so elaborately contrasted, as to resemble an ingenious game at cross-questions,

questions, rather than the passionate language of human beings in a most afflicting moment. Yet this intricacy of connections would have offered an irresistible temptation to argumentative grief and metaphysical complaint in the old French tragedians; and we shall only do justice to the present author, by observing in this place that he is remarkably free from a fault which is so destructive of the hearer's sympathy. The speech of Mandane in defence of Arbaces, above quoted by us, is the only instance of unseasonable declamation that can be found in the play; which exemplifies the now prevailing character of the French stage, in labouring after tragical *situations*, and leaving the distress to be discovered by the hearts of the audience, without any refined comment from the sufferers themselves, whose attention on such occasions may be supposed to be otherwise engaged.

The conclusion of the plot, as imagined by *Metastasio*, is singularly fine. Artaxerxes privately liberates the prisoner; whose father, still fearing for his fate, and thinking that the king's death is the only means of ensuring his son's safety, foments rebellion among the soldiers, and poisons the sacred cup which the sovereign is to drink at the time of his coronation. Arbaces, however, quells the mutiny, and appears in the temple as the saviour of Artaxerxes, who has been interrupted in the performance of the sacred ceremony, and who requires Arbaces to drain the cup and attest his innocence by an oath. The latter is about to comply, when his father seizes it from him, and avows his treasons both accomplished and projected. The Italian poet grants a pardon to Artabanus, and all ends happily: but M. DELRIEU, more consistently with the boldness of the character of Artabanus, worked up to madness by the disappointment of his mighty schemes of greatness, makes him destroy himself with the poison which had been prepared for the king: thus terminating his bold career with the same spirit that animates him throughout the story.

M. DELRIEU, however, has unaccountably weakened and mutilated the beautiful invocation of the Sun to attest the truth of his assertions, with which Artaxerxes assumes the fatal cup:

" *Lucido Dio, per cui l'April fiorisce,*
Per cui tutto nel mondo e nasce e muore,
Volgiti a me! se il labbro mio mentisce,
Piombi sopra il mio capo il tuo furore!
Languisca il viver mio, come languisce
Questa fiamma al cader del sacro umore,
E si cangi, or che bevo, entro il mio seno
La bevanda vital tutta in veleno!"

The repetition of these lines by Arbaces, when about to swallow the murderous draught, under the observation of his father,

father, has a most interesting effect, which is lost in the French scene; though it is in all other particulars far superior to the Italian. The sudden and decisive resolution of Artabanus must have a striking effect in representation, and it is more satisfactory, because more natural for such a man to perish hardened and unrelenting, than to owe a miserable existence to the pity of his injured monarch.

Perhaps we are fanciful in suspecting that *Metastasio* might have borrowed the avowal of his guilt by Artabanus from the last scene of *The Revenge.* When Artaxerxes hears him declare that the cup is poisoned, he exclaims with horror and surprize,

"*Per chè sin' or tacerlo?*"

and the dialogue thus proceeds:

"Artab. *Perchè a te l'apprestai.* Artas. *Ma qual furore*
Contro di me? Artab. *Dissimular non giova:*
Già mi tradì l'amor di padre. Io *fui*
Di Serse l'uccisore. Il regio sangue
Tutto versar volevo. E mia *la colpa,*
Non è d'Arbace. Il sanguinoso acciaro
Per celarlo io *gli diedi. Il suo pallore*
Era orror del mio *fallo. Il suo silenzio*
Pietà di figlio." *&c.*

In the same manner, when Alonzo finds that all his suspicions were unjust, and that the beloved wife whom he had killed was innocent, he anxiously inquires what monster had laid the horrid train of circumstances, by which he was so fatally deceived. The cold cruelty of Zanga's answer is equalled only by the masculine vigor of his language:

"Born for your use, I live but to oblige you—
Know then 'twas *I*;"

and before the wretched husband can recover from the shock of learning how his friendship and confidence have been abused, his tormentor triumphantly continues:

"Thy wife is guiltless—that's one transport to me,
And *I*, *I* let thee know it; that's another.
I urged Don Carlos to resign his mistress,
I forged the letter, *I* disposed the picture;
I hated, *I* despised, and *I* destroy."

It is remarkable that all the dramatists, whose attempts to bring this story on the stage have reached our hands, should have overlooked a circumstance of great consequence to the important character of Artabanus, since it in some degree gives legitimacy to his pretensions to the crown, and practicability to

his meditated usurpation: viz. that he was of the blood royal, and, according to Herodotus, the uncle of Xerxes.

This subject appears to have been adopted by many of his countrymen before the present author; by *Magnon*, in 1645, *Boyer*, in 1682, *Deschamps*, in 1721, *Bursay*, in 1765, and *Lemierre*, in 1766, besides the *Xerxés* of *Crébillon*. The works of *Bursay* and *Lemierre* were literal translations of *Metastasio*, and appear to have been more short-lived than our English opera; which atoned for its deficiencies as a literary composition, by serving as a vehicle for the exquisite music of Dr. Arne. Of *Magnon*, *Boyer*, and *Deschamps*, perhaps we need not blush to own that we never heard the names before, since the present *editors* disavow 'the useless project of drawing their works from the oblivion in which they are plunged.' The tragedy which we have now examined is an honour to the Parisian stage, and inspires a very favourable opinion of the existing state of dramatic literature in the French capital. These considerations, and the paucity of such specimens as may enable us to appreciate the *belles lettres* of our neighbours, have induced us to allot what will perhaps be deemed a disproportionate extent to the present article. In addition, however, to these motives, we have the vanity to hope that, if any of our countrymen should attempt to dramatize the story of Artaxerxes, they might possibly derive some benefit from the preceding remarks. We do not, indeed, very confidently expect to see an English tragedy of the present day founded on antient history, richly as it abounds with striking adventures, distressful situations, and tragical catastrophes. In truth, while three-fourths of the standard tragedies and some of the best comedies of France are drawn from that fruitful source, scarcely a single play connected with classical antiquity has been able to retain its place on the English stage. Cato, indeed, was at one time completely popular: but its success was both accidental and ephemeral. It might be curious to investigate the causes of so marked a difference. We should militate against all our pre-conceived opinions, if we allowed any sympathy between the French character and that of the antients which does not exist in our case. Is it, then, that we disdain to imitate or despair of emulating them? Is it the pride of original genius, or the sense of inferior talents,—the sullenness of insular independence, or the hatred of adult freemen to those school books which imposed such intolerable restraints on our boyish liberty?

Den.